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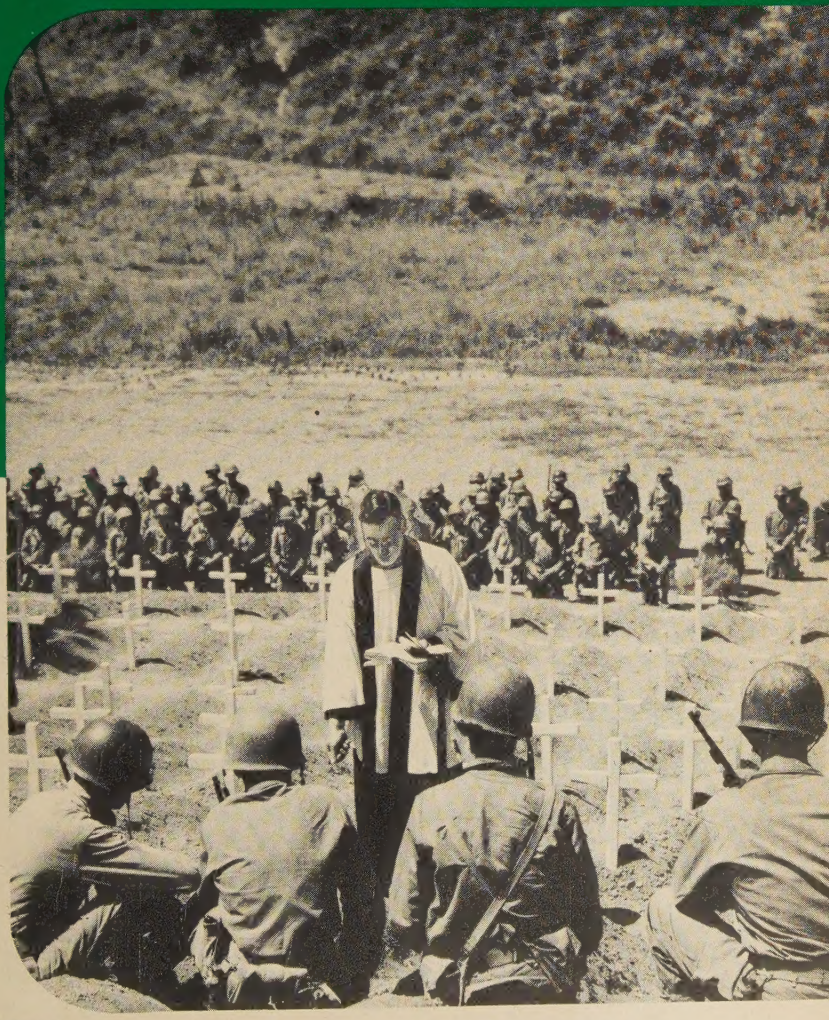

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MEMORIAL SERVICE IN KOREA

Marines worship at cemetery near front lines

Vol. 33, No. 35

MAY 30, 1951

5 CENTS

"That's My Husband"

WHEN THE RUSSIANS invaded Germany, the Storm family left their farm and fled westward. In the awful confusion of those days the father became separated from his wife and children.

Compelled to make a living for herself and the children, Frau Storm found shelter in a refugee camp in western Germany. She tried desperately to find some trace of her husband, who would surely also be trying to locate his family. No one knew if he was still alive.

Frau Storm had almost given up hope of ever seeing him again when she heard that a film *Es War Ein Mensch* (There Was a Man) dealing with misery of refugees and relief work carried on by the churches would be shown at the church hall.

Interested, she went to see the film. There were refugees like herself, destitute and ragged, old men and mothers with babies, herded together in camps.

Suddenly Frau Storm cried out, "There he is! That's my husband!" She thought she had seen his picture on the screen.

After the performance she went to the staff. "I've seen my husband . . ."

Inquiries were quickly made. The pr got wind of the story and reporters int viewed Frau Storm, while photograph took pictures of her and the children. T next day the papers featured the story a the pictures.

But soon she got a letter from the offici of Hilfswerk. "Dear Frau Storm, we a extremely sorry to tell you that the inquiri made on your behalf . . ."

There it was, typewritten, signed. Fr Storm had been mistaken. The man on t screen was not her husband.

Soon afterward, she got another lett It was from a distant relative from who she had not heard in a long time. Throu the story in the papers he had learned h address. Incidentally, he knew where Fr Storm's husband now lived. Her real hu band, this time. There was the address: refugee camp.

"So it was the film in the church hall, aft all, which brought us together again," sa Frau Storm. "Look at the children, ho happy they are!"

The LUTHERAN — News Magazine of the United Lutheran Church in Americ

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PUBLISHED WEEKLY by the United Lutheran Publication House, 1228 Spruce Street, Philadelphia 7, Pennsylva H. Torrey Walker, Business Manager. C. A. Bongarzone, Circulation and Advertising

Change of Address and Renewal Orders

Send all changes of address and renewal orders to The LUTHERAN, 1228 Spruce Street, Philadelphia 7, Pa. On changes of address please include reprint of old address or an exact copy of that stenciled address, together with your new address.

Subscription Price, $2.50 a Year. Copyright, 1951, by United Lutheran Publication House Printed in U.S
Entered as second-class matter, October 29, 1923, at the Post Office, Phila., Pa., under act of March 3, 1

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THE CHURCH IN THE NEWS

Wheat for India—finally?

For three months there was inaction in the U.S. Congress while starvation took a slowly mounting toll in India. Surplus wheat remained in bursting granaries because senators were irked at Prime Minister Nehru's sharp comment that it would not be welcome "with strings attached." In the House, the powerful Rules Committee had pigeonholed a bill to make the wheat an outright gift.

Last week the Senate passed a measure which would loan India $190 million to enable that country to purchase two million tons of wheat here. Efforts by some senators to make the wheat an outright gift were defeated by a coalition of Republicans and Southern Democrats.

Details of the loan agreement were left largely to the Economic Co-operation Administration and the Indian government. The Senate action provided, however, that India might repay fully or in part by the transfer of certain strategic materials to the U.S. India possesses quantities of monazite sands, which are used in making jet-propulsion engines and which also contain some rare earths needed for atomic energy purposes. Manganese metal, now scarce, is also available from India.

Because of the Indian government's unwillingness to accept any conditional offer, the entire proposal remained in some doubt. Administration leaders hoped that House action would enable them to reach a more acceptable compromise.

Public interest high

Interest of both Protestant and Roman Catholic groups in sending wheat to relieve the famine in India was keen. Congressmen were flooded with letter urging swift help for the stricken people Typical of comment from members wa the statement of Representative Paul E Dague, from a rural district in Pennsy vania, "This bill has whipped up mor interest among church people in my dis trict than any legislation since the dis placed persons bill." Resolutions b church bodies and statements by churc officials influenced public sentiment an congressional action.

Impatience with the long delay of Cor gress in taking up the measure while mi lions faced starvation was evidenced o several fronts. Groups of college studen brought token gifts of wheat (*see cut* to the Indian ambassador at Washingto Mme. Vijaya Pandit, and to the India consul-general at New York, and prom ised shipment of several tons more.

FINNISH PRIMATE CHOSEN

Bishop Ilmari Salomies of Mikkeli received the highest number of votes in the church election to choose a successor to Archbishop Aleksi Lehtonen as head of the Finnish Lutheran State Church. Runner-up was Dr. Martti Simojoki, editor, and third was Dr. Osom Tililia, seminary dean.

Under Finnish law, President Paasikivi must appoint the new archbishop from among these three. Precedent calls for the selection of 57-year-old Bishop Salomies, who is vice president of the Finnish National Committee of the Lutheran World Federation.

STUDENTS' GIFT

gsburg and Macalester college students in Minnesota fill truck with wheat for India

no's responsible?

Right of parents to educate their chil-n as they wished was under question many fronts. Parents should have h a right, Dr. O. F. Nolde told the ited Nations Commission on Human hts at Geneva (THE LUTHERAN, *May*). In Puerto Rico, Protestant leaders itated to approve constitutional provi-ns which would allow majority groups determine the kind of teaching in pub-schools (*see page 10*). In Boone, wa, public school teacher Robert F. rb lost his job because he sent his en-year-old son to a Roman Catholic rochial school, contrary to local school ard rules.

The incident at Boone aroused Prot-ants and civic groups as well as Ro-n Catholics. Dr. Glenn L. Archer, executive secretary of Protestants and Other Americans United for Separation of Church and State, said that Americans have a right to criticize the Catholic hierarchy for "its opposition to the public school system" but that they must also by the same token oppose Protestants in public office "who use their positions to coerce individuals in regard to their private lives."

Meanwhile, it looked as if Mr. Shorb was out of a job.

Man and State

"What has happened since 1944 has only underlined the timeliness of the English translation" of Bishop Eivind Berggrav's book *Man and State,* cried *Time* magazine in a lengthy article. *Man and State,* written by the heroic former Pri-

mate of the Church of Norway while he was the political prisoner of the Quisling government, was published on May 15 by the Muhlenberg Press.

Said *Time*, "Lutheran Bishop Berggrav's subject, now even more than in the days of Hitler, is one of the most crucial and inescapable problems of the times: How does a Christian face a totalitarian state?"

Hope for DPs

A six-month extension of the deadline for the admission of DPs to the U.S. seemed likely as the result of a bill passed by the House of Representatives and sent to the Senate.

While the bill does not increase the present 341,000 quota, it extends the time for the issuing of visas from June 30 to Dec. 31, 1951, providing that the cases have been properly processed before June 30.

Lutheran resettlement authorities welcomed this measure, since practically all DPs registered with the Lutheran World Federation's Service to Refugees for admission into the United States already have assurances. Many of them have been delayed in their arrival here because of lack of transportation facilities and administrative difficulties caused by immigration laws. The latter situation is popularly known as "red tape."

Pastors' salaries

Shortage of pastors, especially in rural areas, is partly due to inadequate salaries, according to a study just completed by the Rural Department of Drew Seminary (Methodist), Madison, New Jersey.

Average cost of living for a parsonage family of four has gone up $445 since 1947, the study revealed. Salaries have not kept pace. As a result, many pastors are seeking part-time secular employment while others are serving vacant churches

of other denominations in addition to their own.

City pastors are also hard-pressed. Bishop Benjamin M. Washburn urged the Newark (New Jersey) Episcopal diocese to establish a $3,300-plus-parsonage minimum salary for married clergymen. He cautioned against allowing this minimum to become the maximum.

Many ULCA synods at recent meetings asked that steps be taken to help pastors' living standards keep pace with mounting costs. Some synods passed resolutions setting minimum salary levels.

Response to "Sunday Vespers"

More than 13,500,000 letters and postcards have been received from listeners to "Sunday Vespers" during the past 20 years, reported Wesley B. Goodman of the National Council of Churches Department of Broadcasting and Films. Current mail averages about 3,000 pieces each week.

Aired over 100 American Broadcasting Company stations, "Sunday Vespers" is one of radio's oldest continuous religious programs. It began over WJZ, New York, in 1926 and started on the network in 1928. It's heard at 1:30 P.M. (*Eastern Daylight Time*) in most localities.

Preacher for the four months beginning June 3 will be the Rev. John W. Rilling of St. John's Lutheran Church, Minneapolis. Assisting him will be St. John's Choir, directed by Mrs. Byron Smith. Because Pastor Rilling will be touring Europe during part of the summer, many of the programs will be transcribed.

Diocese backs Melish ouster

In 1949 Bishop James P. DeWolfe of Long Island, New York, removed Rev. John Howard Melish from his Brooklyn parish because of alleged radical activit

is son and assistant, the Rev. William ward Melish.

or two years the pot has been kept ing. The members of the vestry, h asked the ouster, have been voted of office by the congregation. A two- court battle waged by Dr. Melish to ain his pastorate was finally lost when U.S. Supreme Court refused to review case.

t the diocesan convention last week, gates by standing vote adopted a res- ion stating that "despite widespread understanding and criticism of his gment, the bishop has proven himself al pastor in his staunch upholding . . . he canons of this Church."

Among those who arose in tribute to bishop was the Rev. William Howard lish. A congregational meeting will be d in late May at which he is likely to called to succeed his father. Then the op will have another decision to make.

le translated into Ragoli

The Maragoli people of Kenya Colony, itish East Africa, will be able to read Bible in their own Ragoli language m now on. The first copy of the Scrip- es translated into that tongue was pre- ted during the 135th annual meeting the American Bible Society to Lewis mani Waiyaki, member of the Kikkuyu e and student at the University of nnsylvania, by the translator, Dr. gene Nida (*see cut*). This summer ,000 copies of the new translation will shipped to Africa for distribution ong 250,000 Ragoli-speaking people.

Portions of the Bible have been pub- ed in about 1,100 different languages. e American Bible Society will soon nt the Gospels in such little-known gues as Piro, spoken in Peru, and San s spoken in Panama. Selections now ing printed include some in Haitian

PRESENTING FIRST COPY
Bible in Ragoli language

Creole, Kurdish, Conob (spoken in Guatemala) and Shilluk (used in Africa's Sudan).

New translation into English

Manuscript for the first five books of the Old Testament in the Revised Standard Version of the Bible was delivered to the publishers in early April by Dr. Luther A. Weigle, chairman of the committee of translators. The complete Old Testament manuscript will be ready for the printing press by early fall.

Completion of the translation represents nearly 15 years' work for a committee of 21 Bible scholars. The New Testament was published in 1946. The Old Testament will be ready for public sale in September 1952, according to present plans.

The first edition of the new version in its complete form will represent an epic in publishing history, said William R. McCully, president of Thomas Nelson and Sons, publishers. Most best-sellers have a first edition run of about 10,000 copies

unless they are chosen by some major book club. Even then, the edition runs to a maximum of 300,000 copies. The RSV Bible, however, will have a first edition of one million copies and an expected sale that will eventually exceed ten million copies.

Woman's place

Women hold a significant place in the life and work of the church, according to a report which will be made to the annual conference of the Church of the Brethren. Except for Sunday school teachers, however, they do not have representation equal to their numerical strength on boards and committees of the church.

The Newark Episcopal diocese voted to amend its canons to permit women to serve as delegates. The convention provided that at least half the delegates from each parish must be men.

Women may not be delegates to the Montreal Anglican Synod. For the second successive year, the synod defeated a move to permit female representation.

Women want peace

A nation-wide drive to enlist church women in a crusade for peace was announced by the General Department of the United Lutheran Women of the NCCCUSA. The peace movement has four objectives:

1) Support for and active interest in the United Nations.

2) Use of this country's spiritual and material abundance as weapons of peace, to be shared with others.

3) Pledges from church women to "live democracy in our hometown each day."

4) Active spreading of ideas directed toward peace through discussions with families, neighbors, friends.

Local councils of church women will be the agencies to recruit women to ser as "interpreters of peace."

In conjunction with its program, t women urged President Truman to affirm his pledge that the United Stat shall not become the aggressor in any wa

Gambling condemned

Gambling got a thorough going-over various church conventions.

Bishop Angus Dun told the Episcop diocesan convention at Washington th he was disturbed to learn of raffles a games of chance used to raise money " a few of our parishes or missions."

"If our churches cannot be support by the free-will offerings and gifts a work of believing people," he said, "th had better close up shop and pray for outpouring of the Spirit." In Virgini New Jersey and New York diocesan co ventions heard similar words from the bishops.

Slot machines and other forms gambling were banned in Maryland by law signed by Gov. T. R. McKeldi Church leaders who had waged a vigoro campaign against gambling hailed it as major victory.

Only churches may gamble

Bingo would be legally permitted f "church, charitable, fraternal and v erans' groups" under a measure intr duced in the Florida state legislature. Ohio, a resolution to amend the co stitution to permit bingo games for ch itable purposes was presented to the st senate. At present, Ohio's state constit tion prohibits operating a lottery or gar of chance for personal profit.

Church groups in both states prepar to oppose passage of the measures. Si ilar bills were recently killed in Mai New Hampshire, Nebraska and N Jersey.

SCHOOL FOR BRIDES AND GROOMS
Happy couples prepare wisely

reparation for marriage

If June is the month for weddings, pre-eding months must be periods of prepa-ation. In many churches, classes for rospective brides and grooms are gaining n popularity.

For the past five years, a congrega-onal study group to prepare young cou-les for matrimony has been held at How-rd Park United Church, Toronto. One undred couples have completed the ourse at the School for Brides and Grooms (*see cut*) without one failure in he resulting marriage, said the Rev. E. S. autenslager. Common problems of mar-iage are discussed at the seven-week ourse, which aims to help couples find healthy and intelligent solution. Among he leaders are a lawyer, a real estate roker, an insurance man, and two phy-icians who lecture on sex in marriage.

To stimulate congregations to hold pro-grams of study and instruction and thus prepare people for marriage and parent-hood, the Board of Social Missions will conduct a School on Marriage and Family Life at Wittenberg College, June 18-22. Leaders trained at the school will carry the program back to synods and congre-gations.

Marriage in Maryland

"Don't marry in haste" is the advice given by many ministers to those who plan weddings. In St. Mary's county, Mary-land, Protestant pastors have agreed to require a 72-hour waiting period between the time a couple approaches them and the time of the wedding. This will be in addition to the state's legal 48-hour wait and will afford time for counseling.

The Maryland Court of Appeals re-cently upheld a $50 fine levied against an Elkton minister for soliciting weddings by billboard advertising and neon lights. Such advertising is illegal, the court ruled.

World News Notes

Puerto Rico debates constitution

Voters in Puerto Rico will decide on June 4 if they want their own constitution. If they vote in favor of it, a constitutional convention will be held in late August.

Meanwhile, religious issues in the proposed constitution were engaging the attention of both Roman Catholic and Protestant churchmen. The Island's two Roman Catholic bishops took the lead in arranging a joint conference to discuss items to be included. Protestant groups represented were the Baptist, Methodist, Lutheran, Episcopal and Pentecostal. The Rev. William G. Arbaugh was the Lutheran spokesman.

Acceptable to most Protestants were recommendations that the preamble should recognize the Christian tradition of the people and that religious and charitable property should be tax-free.

Catholics seek school aid

More questionable was the suggestion of the bishops that social legislation for the sick, aged and school children should be made applicable to all and not only to those in public institutions. This was seen as a possible means of obtaining government support for private and parochial schools. Also open to question was the recommendation that parents have the constitutional right to decide the type of education to be given their children. This could lead to Roman Catholic religious teaching in schools in areas with a strong Roman Catholic majority, it was felt.

Opposing the joint conferences was the Rev. J. R. Lebron Velasquez, president of the Puerto Rican League for Separation of Church and State. He sent a telegram to Governor Luis Munoz Marin denouncing them as a "conspiracy against religious freedom in Puerto Rico." Roman Catholic leaders replied that they "were not seeking privileges under the constitution which are not given to Protestants also."

Restrictions in East Germany

Evangelical Church officials felt that government leaders were making new attempts to interfere with church life. Reason for their concern was a requirement that all regulations and instructions affecting churches in the Soviet Zone must be submitted to the Interior Ministry for approval.

There's no decline in religious life in the Soviet Zone, reported Dr. Martin Niemoeller after returning from a tour of that area. "The spiritual pressure which is burdening men and which is becoming more acutely felt," he said, "simultaneously is bringing forth an increase of the spiritual power of resistance."

Press reports from the Soviet Zone stated that the churchman had participated in communist-sponsored peace rallies during his tour. Dr. Niemoeller emphatically denied this. "I went as a bearer of the message of Jesus Christ. I told East German audiences that all of us want peace, but it is impossible to preach peace and propagate hatred at the same time."

Between two fires

Church groups still found themselves forced to make hard choices between communism and fascism. The fight against communism might compel an alliance with fascist forces, and vice versa.

In New York a special committee of the World Council of Christian Education considered the effect of communist influence upon its work. "We must con-

communism with a positive pro-," said Dr. John C. Bennett of Union minary. "The motive for Christian ac- must be the Christian gospel for men where."

Also battling communism was the anco regime in Spain, however. The S. State Department had proposed an d to the UN diplomatic ban against ain. In protest, 238 churchmen, edu- tors, artists and writers sent to Pres- nt Truman a plea to bar military aid the Spanish government.

"The prospect of a U.S. military alli- ce with the Franco regime, and of fur- shing U.S. arms to its fascist troops ust come as a shock to the American ople," the letter said. "To people in ery section of the world who fought d sacrificed heavily to wipe out fascism, is prospect will be interpreted as a omise of betrayal."

Many were wary about signing such ters, after congressional committees d indicated that the appearance of such signature alongside that of known com- unist sympathizers might implicate the gner as a "fellow-traveler."

ew bishop in Indonesia

Roman Catholics were quietly strength- ing their bases on the Pacific islands. Indonesia, thousands of worshipers at- nded consecration rites for the second tive priest to be elevated to the bish- pric, Father Gabriel Manek of the Is- nd of Timor. The new bishop was or- ined in 1941 after attending the Divine Vorld Fathers seminary on the Island of leres.

Another Indonesian priest was hon- red when Father L. Buys was appointed rofessor in mission law at the Gregorian niversity in Rome.

Full diplomatic relations have been es- blished between the Vatican and the Philippine government. Dr. Manuel Moran arrived in Rome to present his credentials to Pope Pius as ambassador to the Vatican. He also serves as Philippine ambassador to Spain. The Pope will in turn send Archbishop Egidio Vagnozzi as papal nuncio to the Philippine Islands.

Korean soldiers converted

Reports from Korea indicated an interesting by-product of United Nations intervention there. Church officials stated that more than 2,000 South Korean soldiers have joined Protestant churches since the first of this year. Many converts were given instruction in Christian faith while undergoing hospital treatment for wounds.

An official statement by the South Korean government expressed thanks to American church groups for contributions toward the relief of war victims. The statement was issued following the arrival of more than 500 tons of clothing.

Churches face construction task

Enormous destruction by war in central Korea has destroyed not only homes but churches. Protestant groups have united there to assist in rebuilding damaged churches and reviving their "cultural and social organs." Two Korean pastors, a Presbyterian and a Methodist, head the Christian Churches Rehabilitation Committee.

Homeless and destitute refugees also constitute a problem for Korea's future. Relief efforts will depend largely on help from abroad. Members of the United Nations have already pledged $225 million for the rebuilding of Korean cities and towns after hostilities end. Of this, the United States will contribute $165 million. More than $85 million has already been given by the U.S. for civilian relief in Korea.

Washington

PUBLIC HOUSING CUTBACI

ONE OF THE CASUALTIES caused by defense mobilization may be the government program of housing for low-income families. The House, in an unexpected slash, voted to reduce to 5,000 the number of low-cost housing units which may be started in the fiscal year beginning July 1, 1951. If the Senate agrees to this, it will mean the virtual wiping out of the public housing program.

Protests have poured in from all parts of the country. Cities where the shortage of space is acute had counted on the housing program to relieve the congestion. Some localities had cleared slum areas, expecting to replace the demolished dwellings with low-cost housing units. Local housing authorities with plans well advanced are faced with complete uncertainty until the issue that is being considered is settled by Congress.

Housing Act

THE HOUSING ACT of 1949 authorized the construction of 810,000 units of low-rent housing over a six-year period, and the granting of an annual subsidy to local housing authorities so as to make possible a low rental charge. New housing starts were to average 135,000 per year, but could be increased to 200,000 or lowered to 50,000 in any one year by a decision of the President. This would enable the program to adjust to favorable or unfavorable economic conditions.

Shortly after the outbreak of the fighting in Korea, President Truman directed that not more than 75,000 low-cost units should be started in the current fiscal year. This was designed to relieve inflationary pressures and to conserve construction materials and manpower needed for defense. At the same time it continued a minimum program so as to meet the most urgent housing situations in local areas

IN THE BUDGET REQUEST for 1951-52 the President asked for authorization t place 75,000 low-cost housing units unde construction. Sites have been selected i over 450 communities for the building o almost 100,000 such dwelling units, an have already been purchased for mor than 60,000.

With an eye on economy, the Hous Appropriations Committee recommende that the program be cut down to 50,00 starts for the coming year, and 50,00 (instead of 135,000) during each suc ceeding year.

This caused deep concern to pub lic housing officials, churches and othe groups interested in the housing problem local communities which had planned t build low-rent projects, and people wh had planned to live in them.

Concern changed to consternatio when an amendment from the floor cut ting back the proposed 50,000 starts t a nominal 5,000 was passed by a roll ca vote, 181 to 113. The long-time op ponents of public housing had used th current drive for reduction of non-defens spending to deal the program a deat blow.

Actually, money spent for the housin of low-income groups has a real relatio to the mobilization effort. The morale c individuals and groups at the local level i an essential ingredient of national co hesiveness. Raising of family living stanc ards is as relevant to long-range defens as the training of a fighting force.

Public attention will be focused on th Senate Appropriations Committee, whic will review the action of the House an make its recommendations to the Senat

—ROBERT E. VAN DEUSEN

rthplace of Memorial Day

DOROTHY RICKARD

Three women met at the Lutheran cemetery in a small Pennsylvania town in 1864 to place flowers on the graves of the casualties of war

ONE INDIAN SUMMER afternoon in 64 Mrs. Elizabeth Meyer hitched up r horse to drive the dusty mile from her m home to the village cemetery of alsburg, Pennsylvania.

After church on that morning Mrs. eyer had gone out to gather flowers m her garden. She laid them in the rriage by her side, for they were to be aced on the grave of her soldier son, mos.

Amos had been one of a large group students from the Boalsburg Academy no responded to President Lincoln's call r volunteers. With their teacher, James Patterson, the boys joined the Union rces and soon saw action. Amos was led during the early days of the battle Gettysburg in 1863.

His body was returned for burial a year er in the little Lutheran cemetery on e edge of the town where he had spent s boyhood. Many other Boalsburg boys ared the quiet ground.

AT A MEETING of the Soldiers' Aid Society, pretty young Emma Hunter suggested a visit to the cemetery on Sunday afternoon to bring flowers for her father's grave. Col. Reuben Hunter had served as surgeon in the 54th Regiment, Pennsylvania Volunteers. Emma's friend, Sophie Keller, agreed to go with her and Mrs. Meyer said that she, too, would come. So it happened that the three women met at the cemetery and began to lay flowers on the graves of their loved ones.

They found that they had flowers to spare. Why not decorate the graves of the other soldiers? They even placed some on the burial plots of the soldiers of the War of 1812, and on the grave of the lone Revolutionary War veteran buried there.

Though it was October, that day saw the birth of the first Memorial Day. These three women were the first delegation from an organized unit to originate the custom of decorating soldiers' graves.

SOLDIERS' GRAVES WERE DECORATED
Lutheran Cemetery at Boalsburg, Pennsylvania

As they drove slowly homeward they decided to encourage the other members of the Soldiers' Aid to join with them the next summer, on Independence Day, in decorating the graves.

They spoke of it enthusiastically when next they went to the academy to sew, knit, and pack boxes for the boys in the army. When Independence Day, 1865, arrived, decorating the graves of the dead in Boalsburg was combined with a great celebration in Bellefonte, the county seat. It was the official welcome to the surviving soldiers, marked with speeches and a parade that was led by the Boalsburg brass band.

THE WOMEN of Boalsburg continued their Memorial Day custom persistently through the years. However, their deeds of kindness, met with editorial criticism in *The Democratic Watchman,* a county newspaper of the time: The people, the editor wrote, "had better take money spent for flowers to buy flour for widows and orphans of soldiers."

But in 1868 the idea of a Memorial Day received nation-wide impetus. The Grand Army of the Republic, composed of Union veterans, was becoming an important factor in the nation's life. Its commander, Gen. John A. Logan, named May 30 as the day "for the purpose of strewing with flowers or otherwise decorating the graves of comrades who died in the defense of their country." He signed the orders "with the hope that it will be kept up from year to year."

The Boalsburg chapter of the GAR became responsible for the annual observance of Memorial Day. In 1870 they held a major celebration. Members stimulated interest among the townspeople with the result that many of them met at the cemetery where the band played several selections, a prayer was offered by the local Lutheran minister, and flowers were scattered over the graves of their comrades-in-arms by some of the surviving soldiers.

In 1872, the first Memorial Day parade was held in Boalsburg. That was the first year, too, that children were invited to help strew flowers over the graves.

ABOUT THAT TIME the boys of the community began to help by gathering spruce and weaving it into wreaths for the graves of the 30 soldiers, from three wars, who now lay buried in the Lutheran cemetery.

Other villages and towns throughout the nation began at an early date to decorate the graves of their war dead also.

At the Linwood Cemetery in Columbus, Georgia, services were first held on April 26, 1866. The same year Carbondale, Illinois, marked Memorial Day. The next year, Petersburg, Virginia, observed a day in memory of its war casualties. These observances were in no way connected with the Boalsburg ceremony, but were a spontaneous expression of a nation united in mourning its war dead.

Each state decides which holidays it will observe. Although most states climb to May 30 as the date of Memorial Day, Alabama, Florida, Georgia and Mississippi observe it on April 26, while in North and South Carolina the date is May 10. Kentucky, Louisiana and Tennessee hold their observances on June 3.

Travelers on the main highway between New York, Philadelphia and the west pass only a quarter-mile from tiny Boalsburg, with its 150-year-old houses and trees, but a brave little sign along the highway tells them they are passing:

Boalsburg
An American Village
Birthplace of Memorial Day

oreign Students Appraise America

ALBERT P. STAUDERMAN

After their initial surprise at our automobiles, foreign students at Wittenberg found us hospitable, religious, but rather inconsistent

SUCH WIDELY DIFFERENT aspects of merican life as our automobiles and our ligion made the deepest impression on e foreign students now studying at Witnberg College, Springfield, Ohio.

Writing in a series of articles for the ringfield *Sun,* various students from reign lands summed up their reactions American life, people and customs. In neral, their first surprise upon arrival re was caused by the number of autobiles which clogged the roads. In their er observations they discovered a depth d intensity of religious life here which ey had not expected.

Foreign students at Wittenberg this ar came from Korea, India, Japan, kinawa, British Guiana, Germany, Lata and Sweden. Most of them were exange students on scholarships partly anced by the U.S. government, through e Institute of International Education.

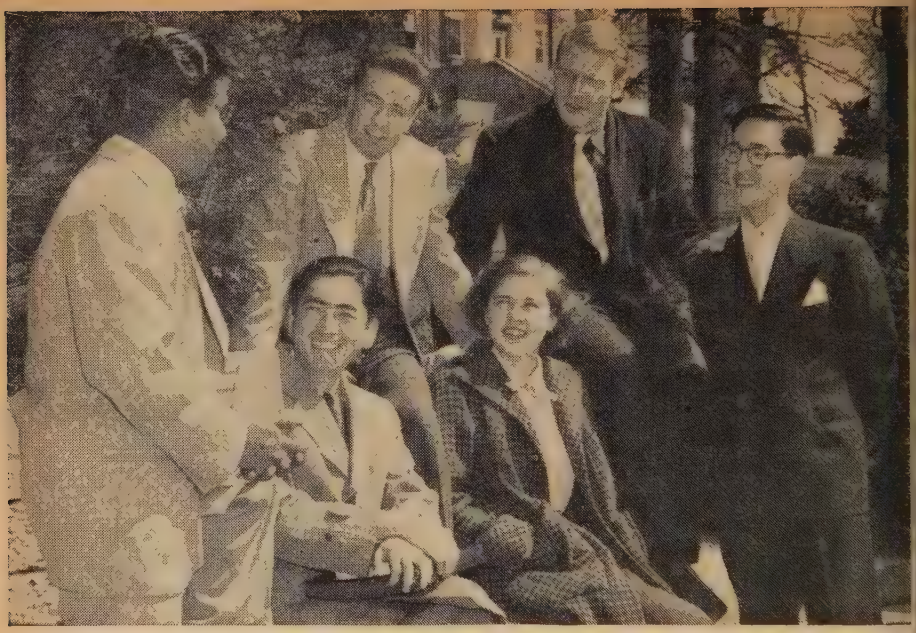
POLITICAL PROBLEMS influenced their actions, since they will return from the mparative peace and quiet of this land some of the world's most troubled aces. This attitude was emphasized in e statements of Hyo Won Chyo, gradte student from Korea, who could see tle but tragedy for his homeland in the ture.

"Russia has been seeking naval bases in orea since 1860," Chyo said. "And I n't think she's going to give up now. he only hope for Korea is its reduction a neutral state under UN supervision so that it poses a threat to neither side of the balance of power in the Orient."

Chyo expects to return to his native land to help develop democracy after hostilities end. Following completion of his work at Wittenberg this spring, he took a post as political analyst for the U.S. State Department.

Less troubled by world affairs was Japanese student Teruyoshi Tasake. He discovered that America is a land of "practical jokes and commonsense." Radio programs full of puns and stories amazed but soon bored him. American courtesy, especially in traffic, was a different matter. The patience and obedience of motorists, even when there was no policeman around, seemed a symbol of law and order. "Although I found frequent slight offenses," he admits, "mostly committed by women drivers of great temper, commonsense is wonderfully maintained. It seemed to me like a working principle of democracy."

RELIGIOUS LIFE in America impressed Ylva Hackner, pretty co-ed from Sweden. "Religion has far less influence in most countries of Europe," she stated. "The average Swede is far from religious. I wish American propaganda would give more space to the actual religious life of this country. Unfortunately, in the European imagination, the American way of life has been connected with materialism. The word 'American' gives a vision of lend-lease material, Marshall aid, tele-



FROM OVERSEAS TO OHIO
Foreign students (*) on Wittenberg Campus

vision, and luxurious cars. If the world realized that its strongest nation is built on ideals and not materials, the present world picture would be more attractive."

Hans Thies, German theological student, found American ethical standards surprisingly high. Typical was the honor system in vogue in college examinations. Though professors were absent from the room during most of the test period, nobody tried to cheat.

Thies also noted the spirit of optimism which prevails here. "The Americans form a young and happy nation," he observed. "It is clear to me that we Germans have forgotten how to laugh. We have lost any genuine joyfulness. Here one is free from fear, unconcerned and unbound."

American commonsense is illustrated by the congregational freedom in Lutheran churches, he believes. "Personal freedom is shown by the fact that individuals and congregations follow orders from above, not because they have to, but voluntarily."

Another German theological student Walter Gorenflo, former Nazi soldier, echoed Thies' feelings about the hospitality and good fellowship experienced here. As former enemies, they expected suspicion and possibly hatred. Instead there was friendship and helpful spirit everywhere.

"I was surprised to see how closely religion is related to everyday living," Gorenflo said. He contrasted the emphasis upon religion in American politics with German political parties which include the designation "Christian" in their title.

* *Upper row: Paulus (India), Gorenflo (Germany), Thies (Germany), Tasaka (Japan). Seated: Iye (Okinawa) and Miss Hackner (Sweden).*

which fail to carry out the implications of that name.

THE STANDARD OF LIVING here and the [illegible] of American life were a continual cause for surprise. Gorenflo added, however, "regardless of the famous tempo of American life, it is much safer to cross Broadway in New York City during the rush hour than it is to cross the main street in my small home town in southern Germany on a busy Saturday morning."

To Tomoaki Iye, a former schoolteacher from Okinawa, America seemed a nation of inconsistency. Despite the kindness and friendliness of Americans, he found that they constantly assert the superiority of their own culture over others. "In that sense," he felt, "American nationalism is much stronger than the German or Japanese nationalism of prewar days."

This inconsistency carries over into national life, Iye says, when Americans have high crime rates in a land founded on religious principles, and racial discrimination in a nation based on freedom and justice.

ALMOST ALL THE STUDENTS felt that their experience with American living and their taste of American democracy would be helpful to them in their own lands, but that it cannot be copied elsewhere because of differing cultures and national backgrounds. They also felt that the world leadership which has been thrust upon this land demands a consistent approach to world affairs.

T. Chittaranjan Paulus, student from India, expressed this feeling in saying, "India has grown up in admiration of the high ideals and basic principles on which this republic was founded—freedom, equality and democracy. What is required now is a true understanding and mutual appreciation of each other, even where we differ."

Americans have come to expect that foreigners will be overwhelmed by the standards of living which they find here, the sleek motor cars and the neat houses. It may be a welcome surprise that honest appraisals include an appreciation of our religious life. It is surely a challenge that we are looked to for consistency in our dealings with one another and with others, and for world leadership toward the high ideals to which we so often give only lip service.

THE PENS OF THE MIGHTY

ONE DAY I saw a line of people, dozens of them, waiting to sign something. I remembered the newsreels: German officers signing the instrument of surrender in Europe, Japanese officials signing a similar document aboard the battleship "Missouri." I remembered another newsreel, too: representatives of many nations signing the charter of the United Nations.

This time 200 Christian leaders from 50 nations were signing a book of Christian greeting and well-wishing. It would go to their fellow-Christians in China.

There are sermons in lines of people with pens in their hands.

For example, whose pens are the pens of the *really* mighty?

—RALPH D. HEIM

GAMBLING IS DANGEROUS

By JAMES F. HENNINGER

Making a small bet may not seem wicked, but it's part of a vicious social influence which ruins lives and encourages lawlessness

GAMBLING IS A VICIOUS social and economic evil. It has been responsible for widespread dishonesty, corruption, murder, theft, embezzlement, poverty, bankruptcy and divorce. This corrupting influence has been recognized by the people. Through their legislative representatives they have almost universally banned or severely restricted gambling.

Almost 250 years ago, in 1705, Pennsylvania forbade commercial gambling.

Dr. Henninger is president judge of the Court of Common Pleas of Lehigh County, Pennsylvania, former member of the ULCA Executive Board, and now a member of the ULCA Board of Pensions and Relief

Throughout the United States, there ar similar restrictions which make it unlaw ful to operate any form of gambling de vices, to furnish facilities for gambling o to engage in gambling as a livelihood These laws have been interpreted to for bid any form of gambling by anyone fo profit, regardless of the purpose for whicl the profits are to be used. However, mere friendly wager is not forbidden.

While gambling has been recognize as an evil for several thousand years, i is hard to place one's finger on the exac sin that is being committed by one wh wagers money with another. It must b understood that we are now speaking o *honest* gambling and not cases where on of the parties tries to control the outcom by such dishonest means as loaded dice fixed races or bought players.

I ACCEPT THE JUDGMENT of theolo gians that even an occasional moderat wager is sinful, but most of the proo texts either are directed against othe well-defined sins or would condemn man other practices not generally counted a vices.

True, Adam is told that he is to ear his bread by the sweat of his face. Ther are texts against ill-gotten gains and ther are injunctions against using one's neigh bor's service without wages. But in non of these cases does it seem that wagerin was the specific evil condemned.

If it is sinful to gain property witho labor, then it is sinful to inherit, partic ularly from a distant relative. Henr

eorge considered it wrong to reap a nefit from increased value of real es- e. where the owner had done nothing increase the value. We applaud tech- al research and yet its main purpose is give us more goods for less labor, ap- oaching, but of course never reaching, e goals of perpetual motion and some- ing for nothing. Both inheritance and e leisure gained through scientific dis- veries have proved detrimental to some rsons, but the church is not ready to ndemn them for that reason.

TEXTS AGAINST ILL-GOTTEN gains beg e question, for they assume that every ager won is an ill-gotten gain. Respect- le sources cite wagering as a violation the seventh commandment. This seems afterthought and not within its true eaning, because stealing, even under the oad terms of Luther's catechism, in- blves lack of consent or deceit and dis- nesty. None of those elements is pres- nt in a mere wager. Gambling comes loser to being a violation of the tenth mmandment, but agreement between ne parties beclouds the application.

If receiving a large return for a small ayment because of the happening of an vent beyond the control of either party sinful, then all insurance is sinful. In ne early days, courts had difficulty in dis- inguishing between lawful insurance con- racts and unenforceable gambling con- racts. Some sects to this day hold insur- nce sinful on that ground.

In the words of the Parable of the ower, gambling can be called a pleasure f this life that chokes the good seed. This nd other texts condemning misuse of ime can be cited against gambling, but hey can be equally cited against such espectable pursuits as chess, detective tories, crosswords, canasta, philately and fruitless scholarship.

Except for the implication that wager- ing is evil only in the excess, it would seem that the real sin in gambling is that of intemperance, a failure to keep the body under. There are people who have kept their wagering within the fair limits of their recreational budget and who re- fuse to feel sinful about the resulting pleasure, whether they win or lose.

ON THE OTHER HAND, we have all seen men—and women—as intoxicated with gambling as any sot has ever been drunk with wine, either flushed with success or pale with despair at failure, completely devoid of sense or balance, surely guilty of the sin of covetousness. There seems to be a principle in gambling that the weak are unhappy unless the stakes are beyond what they can afford to risk. This applies to the child who steals pennies to play a punch board and to the million- aire who bets hundreds of thousands of dollars or even a kingdom. The excuse that losses are offset by gains is fallacious. The intemperate in gambling are more likely to lose than to win. Furthermore, money gained in this way is often spent recklessly, while money lost is taken from more worthy and pressing needs. Gam- bling usually takes place in surroundings conducive to reckless spending.

If intemperance is the great sin in gambling, then the temperate gambler owes it to his weaker brother not to lure him into habits too gripping for his low powers of resistance. Texts can be found for that!

Whether or not the church can find a clear and convincing proof text against such things as playing marbles for keeps or putting a price on a hole in golf, it certainly has the right, if not to com- mand, at least to counsel with its mem- bers and to point out the evil.

No church should itself engage in any

practice forbidden by law, for the church must set an example. A churchman, no matter what his personal conviction as to his right to wager, ought not participate in an unlawful enterprise, although the law may provide no penalty for his part as a mere player.

It is a most vicious crime for anyone responsible for enforcement of the law to demand, accept or receive any money or gift in order to permit others to violate any law, serious or trifling, popular or unpopular. Our whole system of law and order is undermined if such practices are allowed.

SOMETIMES LAW ENFORCEMENT officers are faced with the problem of deciding whether a particular violation of the law is to be condoned just as parents often properly ignore some peccadilloes of their children. Great injustice would be done if every technical violation of every law were prosecuted. For instance, pandemonium would break loose if police attempted to round up everyone suspected of marital infidelity. Selective prosecution, on the other hand, is dangerous.

There are two instances in which officials are in a dilemma. They may be personally convinced that laws are being violated, but they cannot procure proof of guilt which will satisfy a jury. Again, sentiment in the community may be opposed to strict enforcement of a law and the police must decide between futile prosecutions and ignoring known violations, recognizing that the flouting of an unpopular law or of a petty crime breeds general disrespect for the law.

In the area of gambling, besides that condoned through bribery, there has been a kind of tacit local option depending upon the officials' appraisal of public opinion. This ranges from strict enforcement to the allowance of punch boards, church and fraternal bingo, social club slot machines and all the way to what is known as a wide open town.

BRIBERY AND EXTORTION can be met by a vigorous demand for punishment of dishonest officials and corrupting gamblers. Everyone recognizes these as evils to be condemned and rooted out. A threat more difficult to combat is the demand for legalized gambling based upon the proposition that the gambling instinct is inherent in human nature and that the state might as well benefit from it.

Certainly, a large proportion of the population seems to be dominated by the get-rich-quick impulse, but it does not follow that they will engage in unlawful gambling to satisfy that urge. Legalized gambling would, therefore, introduce to a dangerous and ruinous practice, millions who had hitherto escaped its lure. Besides the bad example, gambling for state or municipal revenue places a disproportionate share of the burden on those least able to afford it. The profit is also illusory, because the state must in turn support a large number of financially ruined gamblers and their families.

The lure of gambling is menacing and the solution of the gambling problem is difficult. The church certainly has the right to speak out to its members about this evil and must boldly condemn every one of its unlawful aspects. Christians worthy of the name should certainly refrain from any unlawful gambling and from dealing with unlawful gamblers. They should not encourage weaker brethren to engage in a dangerous practice but should set a good example for them.

Churchmen should help public officials avoid the temptation of easy money through legalized gambling and should be co-operative in the enforcement of our present laws.

Witnessing Works in Japan

LLOYD NEVE

Congregation at Omuta pioneers in home-visitation evangelism campaign with results that arouse hope for new techniques in mission work

THE LITTLE LUTHERAN mission congregation at Omuta, Japan, is unusual in many ways. For one thing, it recently had 100 per cent of its membership participate in Japan's first home-visitation evangelism program!

There are only 41 adult members in the congregation. Except for two families, all of these have become Christians since the war. Twenty-four were chosen to serve as visitors, while the rest aided by serving food and helping with other arrangements.

Preparation for the campaign began in January. Pastor Kashiwagi and Missionary Lloyd Neve patterned the program after the one used by American churches during the past two years. Local conditions affected plans somewhat, since Omuta is a manufacturing and coal mining city of 190,000 souls, situated on Kyushu island in southern Japan. Almost all of the residents work on shifts, making it difficult for the entire group to gather at one time. Sunday afternoons were selected for the periods of preparation, with the visitation scheduled for five evenings of one week.

Visitors came from all walks of life. They ranged from a 72-year-old green grocer, who came to each session despite a 30-minute train trip, to a 23-year-old university student. Others included the city treasurer of Omuta, coal miners, housewives, and factory workers.

The Rev. Mr. Neve is a ULC missionary at Kurume, Japan.

VISITORS START OUT
Rain didn't stop them

AFTER A SUPPER meeting and a brief worship period at the church each evening, visitors set forth afoot in teams. Because no cars or other transportation was available, visiting took longer. In addition, like most Japanese cities, Omuta doesn't have its streets and boulevards laid out according to any systematic plan. Streets and alleys run in random fashion, somewhat like those in the old sections of Boston, making it difficult for the visitors to locate the homes at which they were to call. One team spent a whole evening searching for two streets which they never found!

One of the biggest worries was whether or not the visitors would be invited into the house. Japanese custom is not to allow a person in unless he is a close friend or has been especially invited to come. In this case, most of the callers were total strangers, coming unexpectedly, to talk about the Kingdom of Heaven!

CHURCH KITCHENS ARE ALIKE EVERYWHERE
Women prepare supper for the visitors

Yet in more than half the calls, visitors were asked to come into the house and explain their mission. They were usually offered a cup of tea and some rice cakes. In other cases, visitors were compelled to stand in the entrance way while talking to the family. Only in a few instances was there a cold reception.

TELLING THEIR STORY
Witnesses were well received

THE RESULTS were excellent. The im
mediate purpose of the campaign was t
ask people to attend the Easter mornin
church service. Most of them had neve
attended a Christian service, and had n
intimate knowledge of the teachings o
the Christian religion.

In all, 98 calls were completed. Prom
ises were received in 49 homes that the
would come to the service! This was a 5
per cent response in an area where Chris
tianity is not the dominant religion.

Probably the real fruits of the cam
paign can never be assessed. All the vis
itors discovered that witnessing abou
one's faith in Christ can be a natura
thing. They have begun to see the pos
sibilities of a continuing evangelism cam
paign for their congregation. Futur
plans will call for a home visitation eve

once each month, when as many of members as possible will meet at the ch for supper and worship, and will go out to visit in non-Christian s.

Other benefits were derived by the visrs themselves, who were compelled to study their own faith. Most of the mes visited adhered to the Buddhist or into religions. The greatest challenge me from the many new religions and cts which are springing up. One is lled the "House of Growth" and is ily a philosophical system combining religions. It teaches that all men are d's children and that all we have to do recognize that God is in us. It is danrous because it takes some of the teachg of Jesus, thus making people feel that ey know all about Christ even if they've never been in a Christian church. Another new sect is called "Perfect Liberty." It emphasizes complete confession of all sins at public gatherings. Meeting these strange beliefs called for real Christian knowledge.

ANOTHER LESSON learned was the true value of home visitation. In Japan even the pastors rarely visit because they won't be invited into strange homes. Besides, they are busy with preaching places, Bible classes and meetings. We learned in Omuta that you *can* get into homes to talk about Christianity.

Now there are 24 newly trained evangelists in the Lutheran Church in Omuta. Whenever and wherever we can duplicate this throughout Japan, our church will grow and bear fruit.

PRAYER FOR OUR SONS IN THE SERVICE

O LORD OF LIFE, Strength of the strong, and Best Guide of our youth, hear the petitions we direct to Thy throne of grace. The anguish of a nation's strong fatherhood and the tears of its sacrificing motherhood, prompt our prayer for the lads of our land. They are leaving our homes and altars to heed their country's call. They are shouldering arms, flying planes and manning ships in defense of the flag. Here in the friendly pew and at the family altar we follow them in dusty march, airy flight and stormy sea with our petitions for safety. May their remoteness from sanctuary and home not lessen their grip on the virtues of a royal manhood. Defend them, O Lover of Youth, from the sinister, soul-destroying scarlet siren whose lures lead only to dark disgrace and dishonor. These are our sons, Thy choice gift to us, and our hearts' desire is that they may serve our country's cause unsullied and unstained. Above all, dear Lord, guide them by Thy Holy Spirit that they may keep sacred in the crowded routine of each day, some fraction of time for a prayer tryst with Thee. Remind them of their baptismal covenant and confirmation convictions that they may be true soldiers of the Cross. And our hearts' plea, O Father of all the nations of the earth, is that enduring peace may soon come to supplant the sword, hate giving way to love and brutality to brotherhood. In the Name of our Elder Brother, the Prince of Peace. Amen.

—JOHN F. FEDDERS

The Gospel for the Second Sunday after Trinity is written in Luke 14:16-24

"KNOW THE BIBLE" SERIES by PHILIP R. HOH

THE PARABLE OF THE Great Feast is the Gospel lesson for Sunday. The feast is the Kingdom of God, "a certain man" is God himself. God has prepared for those who will accept his invitation such good things as pass man's understanding. He has prepared a table for them in the presence of their enemies (Psalm 23). He has prepared a marriage supper for the Lamb (Revelation 19:9). Feasts are for fellowship, the fellowship of friends. God has made ready for the communion of saints.

Many people have been invited. Invitations have gone out to those who should be most ready to accept. Throughout past years God's prophets have extended the invitation for men to feast at God's Kingdom (Isaiah 55:1). Dinner time has now arrived. God sends a special servant, his Son, Jesus, to tell all who have accepted that everything is ready.

AMAZING! ALL THE SERVANT hears is excuses. Each man has something he considers more important than the Kingdom. Each man is putting earthly treasures ahead of heavenly ones. Those who have accepted the prophets' invitations now reject Jesus' final summons. (These are the Pharisees, the "acceptably" religious Jews according to ritual standards, and all people who are churchly but not Godly.)

God becomes angry (note that it is possible). He sends Jesus to invite also those who are publicans and sinners, social outcasts, shunned by the official church. They come. There is still room at the table.

Jesus goes beyond the original limits (to the Gentiles) and insistently invites ("compels") them to come. There is no room left for those who reject Jesus' invitation!

BESIDES ILLUSTRATING the rejection of his teachings by the Jewish church authorities, Jesus is showing the Jews (and us) two basic points regarding entrance into the Kingdom of God. Man cannot enter without God's invitation, and man remains outside only when he chooses to do so.

All men, it turns out, are called to enter. Historically the invitation was given to the Jew first. But regardless of class, color, nationality, sex, age, or anything else, all men are invited. God shows no partiality at this point.

There is no mechanical predestination evident through this parable or any other. If some turn out to be "elect" and some turn out not to be, it is not because they were not invited. All were invited.

Yet some do not eat at the feast. These have chosen to remain outside. The parable neatly illustrates the Lutheran doctrine that man cannot save himself, but that he can damn himself.

As we look back on our lives, we find that where we are outside of the Kingdom, it is our own fault; where we are within the Kingdom, it is God's calling that has brought us in.

JESUS FREQUENTLY TOLD his hearers that many will not enter the Kingdom. "Many are called, but few chosen," is an idea repeatedly emphasized by our Lord

re are a few illustrations of this idea. The foolish bridesmaids who found door shut, the goats which were sep-ted from the sheep, the tares that grew with the wheat but were burned, the e that bore no fruit and was cut down, servant who buried his talent, the n without a proper wedding garment, cities which rejected the disciples, the n who built a silo for storing his grain, house built on sand, the Pharisees who de a show of praying, salt that lost its or, those who have not "done it unto of the least of these, my brethren."

Jesus certainly makes it clear that not eryone will be saved. It is equally clear t those who are lost, like the Prodigal n, lose themselves.

The idea that only a relatively few will saved is called the concept of the rem-nt. A remnant, you know, is the bit at is left over after the main part has en used up. The remnant idea has ots throughout the Old Testament. Most the prophets believed that the majority the people would be destroyed, only a w would be saved.

FOR COUNTLESS GENERATIONS the chil-en of Israel had regarded themselves as losen people, by reason of their race, eir birth, their nationality. At first the estion of individual conscience did not ter the picture. However, as the idea personal responsibility to God's com-ands evolved, it became increasingly ob-ous to the prophets that many were be-w God's minimum requirements. All ould not be saved.

Elijah was one of the first to recognize at hope lay with a remnant. The Word God to Elijah was, "Yet will I spare even thousand in Israel—all the knees ich have not bowed to Baal and every uth that has not kissed him." (I Kings 9:18. See also Romans 11:4.)

Many other passages express the idea of a remnant. To indicate how thoroughly this concept runs through the prophets, some references are Amos 5:15; Micah 4:7; 5:7-9; Isaiah 1:9a; 6:12f; 10:20-22; 46:3; Zephaniah 3:13; Jeremiah 6:9; 23:3; 31:7; Ezekiel 9:4-6; Ezra 9:8; Zechariah 8:6; and many others.

Typically human, the Hebrews felt that the remnant would consist of the Hebrews; the Gentiles would be the ones lost. The Jew was no different from the man in the pew today who thinks that the pastor is preaching to somebody else.

THE REMNANT IDEA GOES against the grain of man's wishful thinking. People love to lean on the idea of universal salvation. It is much more comforting to believe that all will be saved. It eliminates worry about our own future. Jesus was faced with people who either believed in the remnant and ignored its implications for them, or else believed in universal salvation.

Therefore Jesus again and again showed that his Church is an exclusive spiritual body, exclusive because many men do not wish to enter. Their ties with material things (land, oxen) or family things (wife) provide excuses. They prefer these to fellowship with God.

Jesus had the thankless task of pointing out to those most conceited in their religion that they were the very ones who were rejecting the Kingdom. Such talk did not make him a friend of the self-excusers. It drove them to crucify him.

Only the Day of Judgment will convince the goats that they are not sheep. Only the Day of Judgment will convince the majority that it is not the remnant. And not until the following day will those who were concerned about land and oxen and wife realize that the Great Feast was more important.

Personal Problem Clinic

Marry now?

QUESTION: Ruth is 20, and has been going with a fine young man for more than two years. She had a number of boy friends before she settled down to Wilber, but after they were going together she confided to me that he was the one. He has shown her many courtesies and good times. With other couples they have taken trips down the Missouri valley, gone to football games at the city stadium, and to plays at the university playhouse. But Wilber is careful with money and has saved some for the future.

They are eager to get married, especially since he is scheduled to enter the armed services within the year. I think it would be a mistake for them to marry under the circumstances, and prefer that they wait until he has had his time in the service. If they furnish a home, or even a few rooms, there will be a problem of storage when he goes, as well as various other problems.

If they'll wait, both will be more mature, they'll have more money saved, and they can act with better understanding.

REPLY: Parental solicitude is understandable. One hesitates to see couples make the venture with so many uncertainties besetting them. But there have *always* been uncertainties.

Undoubtedly there will be advantages to waiting. Precipitate action rarely wins, even in more settled times. If the boy returns in a few years and nothing else intervenes to hinder the couple's plans, they will have gained certain advantages.

On the other hand, the uncertainties constitute also an argument for early marriage. It would give them a period of living together, a certain realization of happiness, which would strengthen their mutual loyalty for the future. Depending upon the conditions, they could spend some time together even while Wilber is in the service. Of course, the possibility of a child, or children, to care for could make life difficult for all concerned.

There are advantages both ways, but in most cases they seem to be on the side of waiting. All the factors involved should be given due weight by the couple in their attempt to reach the proper decision. Parents and friends can help them to get all the facts before them—to be sure they do not miss some important factor. But the decision itself must be made by the couple, and they must assume the responsibility. Once the decision is made, parents and friends should do everything possible to help make the venture succeed.

Family office-holding

QUESTION: Our family and seven others of our name are members of this congregation. There are four brothers and the rest are cousins. There are also two married sisters and their families—making nine groups—in the church. We associate pretty closely, and we work together with a fair degree of harmony. Some people in the church think we are clannish. Five of the group are in the service of the state government here in the capital. A number of us hold office in the church and its organizations. I have heard some remarks to the effect that the — family is running the church. It worries me.

REPLY: Some families, in a similar situation, are innocently unaware of the problem. Others, unfortunately, are eager to concentrate power in their own group. You are fortunate—as is the congregation—in that you are awake to the danger. That is the first step toward a solution.

Talk the matter over within your clan. Agree to restrict the number of your group who shall hold office or act as leaders. Help to get other qualified people into offices and other posts of leadership. Then back up the other people and help them to succeed. You'll have a stronger congregation if the other members are well represented by capable persons.

—EARL S. RUDISILL

Symphony of the Saviour

God So Loved the World. By Elizabeth Goudge. Coward-McCann. 311 pages. $3.50.

"Men who have found our Lord can never rest until those whom they love have found him too." Miss Goudge must have felt that sense of urgency, for her story of the life God lived as a man upon earth is characterized first by her conviction of God's love, and then by the significance of that love in one's personal life.

Jesus' life she compares to a symphony, the first movement one of grace and charm, Andante "mounting to a climax of strength and power, sometimes full of sadness," and the third movement one of triumphant joy. In her interpretation of the music, Miss Goudge is the conductor, drawing from each instrument its full power and beauty of expression, lending her own sensitive imagination to the themes, the motifs, the modulations.

For she takes the incidents in Jesus' life and adds to the familiar facts new notes of color and detail. The first movement of the symphony begins with an introduction, with Palestine, which is compared with a modern Poland. Then we come a little closer to Jesus. We hear of his mother, and the music is indeed full of grace and charm, and a sense of immediacy: "We are in Nazareth now, walking up a narrow, cobbled lane between the houses."

The meager account of Jesus' boyhood has been filled in with imaginative scenes. And during the years when he increased in wisdom and stature, Miss Goudge says, "As we think of the work that he must have done, picture after picture of him flashes across our minds," for the parables show us that he understood every kind of work that his countrymen do.

"The evangelists write always with such dignity and restraint that the reality of the scene they are describing does not always come home to us," the author gently apologizes for her enlargement of their story. Yet we are conscious of no trespassing upon sacred ground, no distortion of fact.

So keen is her insight that by some spiritual alchemy the reader becomes each character in this most dramatic of all true stories. By the imagination which telescopes the centuries and transcends all man-made barriers, we are one of the afflicted lepers; the scene of "our" healing is so poignant that we see the Christ and feel his power. We are even Pilate.

Miss Goudge brings out again and again that Jesus felt every emotion known to man, so that at no time in our suffering or our joy should we feel alone. An abiding faith shines through the quiet pages. It is a faith based on the simple acceptance of Jesus as the Son of God, and love as the cornerstone of all thought, the yardstick for all action. It is impossible to be unmoved by that faith, expressed with the understanding and sympathy which such a love makes possible.

The miracle of the resurrection is linked with all the ever-recurring miracles of nature: "When God had wanted his human body again he had withdrawn it through the folds of the linen without disturbing them, gently and quietly, in just that same gentle way in which he opens a flower or moves a cloud."

Miss Goudge has taken the score of a symphony and re-created the music as it might first have been sung in the heart of a great Composer.

VIRGINIA VEEDER WESTERVELT
Altamont, N. Y.

Pastors Help People

The Christian Pastor. By Wayne E. Oates. Westminster. 171 pages. $3.

The author has been a page in the United States Senate, a college teacher, a pastor, a hospital chaplain, and is now assistant professor of pastoral care and psychology of religion at the Southern Baptist Theological

Seminary. With such background, the author describes the contributions of psychology to pastoral care.

But the title *The Christian Pastor* is not a misnomer. The Biblical concept of the pastor's work is emphasized, and the tone and spirit are evangelical. It is a fresh and modern emphasis on the work of the pastor under present conditions.

Part I deals with "The Pastoral Task," the pastor's personal qualifications and his total task as counselor and friend to various types of people. Part II deals with "Pastoral Methods." It treats quite adequately the pastoral ministry of friendship, comfort, confession, and instruction. By far the longest section of the book deals with pastoral counseling and psychotherapy. In the appendices the author gives a comprehensive list of reference materials on pastoral work, pastoral counseling, and psychiatry.

The book is interestingly written and easily readable. Its reading will reward pastors and theological students.

Salisbury, N. C. P. D. BROWN

Catechetical Course

Adventuring Into the Church. By Lewis Albert Convis. Harper. 186 pages. $2.50.

The author, a Congregational minister with 35 years' experience, describes a program he has developed for preparing young people for church membership. The aim of this program is to create friendship and fellowship and help the students develop an interpretation of religion and a loyalty to Christ.

Beginning with geology, paleontology, anthropology, and moving on to the natural origins of religion, the author seeks to teach his pupils to see eternal spiritual principles. Much attention is given to the dawn of conscience in Egypt and the monotheism of Akhenaten. The messages of the prophets, and finally the teachings of Christ, form the pinnacle of religious development.

The content of the course is divided into a series of questions which along with the answers are developed anew each year with the pupils' co-operation. These questions and answers become their own catechism which they memorize and on which they are drilled in unison.

Toward the close of the course the pupils are brought to make a personal commitment to Christ. After a period of solitary meditation in the church, each pupil has a one hour interview with the minister. At the conclusion of this, both kneel and the student signs a commitment card which is then placed in a box with the cards of all others who joined the church in previous years.

The book is in the liberalistic tradition (more is said of Akhenaten than of Moses and of Pithecanthropus Erectus than of Abraham). The evangelical note is lacking. In groping for new ceremonies to replace those lost in the radical Calvinistic reformation the author creates new procedures which are more sentimental than churchly.

Perkasie, Pa. LUTHER SCHLENKER

A Minister is a Man

The Whole Armor. By Faith Baldwin. Rinehart. 334 pages. $3.

The Whole Armor is the story of one year in the life of Paul Lennox, a young Protestant minister in New York. He is pastor of a large prosperous church with a full program of activities to meet the spiritual and cultural needs of the congregation. However, Miss Baldwin writes not about the church but about Paul Lennox the man.

The other people in the novel are friends, relatives, or parishioners who come to him with personal problems. The need of each is met by the power of prayer and in the light of Holy Scriptures. But Paul Lennox himself is unable to accept with Christian fortitude the cross which God tenderly lays upon him. Not until he is stricken with polio has he time for reflection and self-examination. He comes to realize that it is pride which has kept him from full surrender to the will of God and from accepting the love which Connie Marshall, an attractive, Christian girl, holds for him.

Miss Baldwin writes with deep feeling, warmth and understanding.

Detroit MARY S. TYSON

OVERSEAS

GERMANY: Darmstadt.—AMERICAN church councilmen would get a surprise if they served in a similar capacity in the Lutheran congregation at near-by Lampertheim, Hesse. An unusual old custom preserved in that community is that the church wardens, when on duty, wear a black cloak and a silk hat. They enter the church directly after the pastors and carry in the vessels for the Lord's Supper.

After placing the communion vessels on the altar, they doff their hats and occupy reserved seats in the front of the church.

The Lampertheim congregation converted two sheds on a large farm into a "Notkirche" after their beautiful building was destroyed during the war.

GERMANY: Berlin.—The *Kirchentag*, giant Protestant mass meeting, will be held here from July 11-15 with an expected attendance of 100,000. It will take on added significance because of the divided political situation in this city. Representatives from both East and West Germany will come together in the Olympic Stadium in West Berlin, after earlier meetings in East Berlin's Ulbricht Stadium and West Berlin's Funkturm.

In conjunction with the mass meeting, there will be conventions of many Christian groups, including students, youth organizations, deaconesses, pastors, missionaries and laymen.

The *Kirchentag* will deal exclusively with Christian problems, concentrating on main issues of Christian faith in the world today.

BRAZIL: Porto Allegre.—LEADERS OF THE Lutheran churches in Argentina, Brazil and Chile will meet with officials of the Lutheran World Federation at an all-Lutheran Latin-American conference to be held at Curitiba, Brazil, from Sept. 6-9, 1951. Preliminary arrangements were made recently when Dr.

COUNCILMEN CARRY COMMUNION VESSELS
Pastors lead procession into church at Lampertheim

PLACING VESSELS ON ALTAR
They take their hats off afterward

Paul C. Empie and the Rev. William G. Arbaugh conferred with South American churchmen here.

Lutherans of South America are hesitant about getting involved with churches of the United States for several reasons. For one thing, they compose relatively small minorities in Roman Catholic countries. Although they work under considerable restriction, they have been tolerated and permitted to proceed chiefly because their ministry was limited solely to Protestants of German national background. They have seen North American sects arriving south of the equator with much fanfare, violently anti-Catholic publicity, and very unpleasant consequences.

For generations the cultural ties of the Latin-American Lutherans have bound them to Germany. The language of the churches is German, except for some Portuguese work in Brazil. Brazilian Lutherans number about 500,000 and have been active there since 1823.

THE CHURCH IN CHILE consists of eight parishes and 17,100 souls. In Argentina, the United Evangelical Lutheran Church ha 2,523 members; the La Plata Synod, a com bination of Lutheran and Reformed, ha 70,000 members; churches affiliated with th Missouri Synod number 14,500 member Missouri affiliates in Brazil total 50,000.

Dr. S. C. Michelfelder and Dr. Stewa Herman will represent the LWF at the fa conference, along with Dr. Empie and th Rev. W. G. Arbaugh. The National Luthera Council, which authorized the new divisio for service to Latin America as a means c fostering inter-Lutheran co-operation on tha continent, has named its work "Luthera Co-operation in Latin America.

Most Lutheran work in South Americ has been self-supporting since its inceptio Amid primitive conditions in Brazil, esp cially in rural sections, the church has ma aged to become firmly established. In th synod of Rio Grande do Sul there are 15 church-supported parochial and high school

The arrival of many DPs and refugees ha enabled the church to experience a larg growth in recent years, with a net gain c 35,000 baptized members in Brazil alone.

NODS

rida Synod Votes Full-time President

W. E. PUGH

Six new pastors and two new congregations received. LWA overpaid. Synod leads ULCA in percentage subscribing to "The Lutheran"

HERE WILL BE A FULL-TIME president for Lutheran Synod of Florida, pastors and egates unanimously decided at the 23rd nual convention of that body. Meetings re held May 7-9 at St. Paul's Church, ami, the Rev. Carsten H. Ludder pastor. hanges in the constitution which this w move will require will be made at the 2 convention. The approval of the ULCA ecutive Board will also be sought, so the n can be put into operation as quickly as ssible.

President Royall A. Yount reported that ht pastors were received into the synod ring the year by transfer from other LCA bodies. Enrolled at this convention re Pastors Emory B. Heidt from the uth Carolina Synod, called to Bethlehem ish, Lake City; Charles J. Harris, Penn-vania Ministerium, to Holy Trinity, ami; William S. Avery, Michigan Synod, Advent Church, Miami Shores; W. Baxter eant, North Carolina Synod, to St. Mark's, uthwest Miami; Clayborne S. King, North rolina Synod, to Palma Ceia, Tampa; uis C. Suessmann, New Jersey Synod, to urch of the Resurrection, Daytona Beach; ul W. Dieckman, New York Synod, to ace, Lakeland. Shortly after the synod nvention the Rev. Paul K. Nordsiek, for-rly of the Illinois Synod, began his duties pastor of St. Mark's, Jacksonville.

APPLICATIONS FOR MEMBERSHIP in the od were received and approved for Ad-nt Church, Miami Shores, organized Dec. 1950, and for St. Mark's Church, South-st Miami, organized April 15, 1951. Con-gations in synod number 21; pastors in arge of congregations number 19.

Treasurer C. M. Brubaker reported that 1950 receipts totaled $34,064. Lutheran World Action was above the quota, and approximately 60 per cent of the CHEY quota was received. The promise is that a total of $15,000 for CHEY will be paid in 1951.

Statistician Hugh Alderman noted that 75 per cent of the 4,090 confirmed members were reported as communing. Sunday school enrollment was off slightly to 2,018. Church property values were increased during the year. Indebtedness rose by $60,000 to $196,646. The average gifts of confirmed members were $51.66 during the year.

A five-year summary revealed percentage increases in Sunday school enrollment of 38.3, communing membership 40.3, current expenses 67.6, unapportioned benevolences 27.2, apportioned benevolences 133.6, and total expenditures 109.9.

REPORTS WERE RECEIVED from representatives of institutions supported by the synod. President James C. Kinard of Newberry College presented the work of that institution. On recommendation of the executive committee, synod voted to double its allotment for Newberry in 1951 to help provide for the current deficit. Superintendent L. E. Blackwelder explained the progress in building operations at Lowman Home, White Rock, S. C. Reports were also received from the Southern Theological Seminary and the Lutheran Orphan Home of the South.

Percentage-wise the Florida Synod stands at the top of all synods of the ULCA in number of subscriptions to THE LUTHERAN, with a total of 843, said Pastor W. J. Moretz of the publications committee.

President Yount in his sermon to the

synod emphasized the responsibility of pastors and laity to preach the Word and to witness by good works. Dr. Alvin E. Bell, representing the ULCA Executive Board, issued the challenge to a deeper devotional life.

The synod approved the report of the parish education committee for a two weeks' summer school to be held June 16-30 at Camp Emmanuel, Groveland, Fla. The first week will be for young people, ages 12-20; the second for adults and for children under 12 years of age.

All officers were re-elected. The Rev. Royall A. Yount is president; the Rev. Henry V. Kahlenberg, vice president; the Rev. Francis I. Fesperman, secretary; Mr. C. M. Brubaker, treasurer; Mr. Hugh Alderman, statistician.

The 1952 convention will be held May 4-6 at a place to be decided by the executive committee.

Indiana Synod Approves $80,000 Appeal

By ROBERT H. HEINE

Two new congregations received. Development plan adopted for Camp Lutherwald. Missionary ordained for Liberia service

TWO NEW CONGREGATIONS were received into the Indiana Synod at the annual convention, May 7-9, at St. Mark's Church, Batesville, Indiana. Faith Lutheran Church, Jeffersonville, Indiana, organized April 29 under the leadership of Dr. Ralph D. Wheadon, is sponsored by the Board of American Missions. St. Matthew's Church, Delphi, Indiana, is a project of the synodical Home Missions Board, and was organized under the leadership of Seminarians Edgar Doering and Don Stoughton of Hamma Divinity School.

Synod approved a special three-year appeal for $80,000 in addition to the $9.00 per capita benevolence budget of $162,000. The $80,000 will be divided between Camp Lutherwald ($36,000), the Purdue University Lutheran Student Foundation ($24,000), the Chicago Lutheran Seminary ($10,000), and Hamma Divinity School ($10,000).

"The average job in the average church is too much for a pastor," declared Dr. Dwight F. Putman, president of the Central Pennsylvania Synod and special representative of the United Lutheran Church. "The laymen must undergird the work of the pastor and become witnesses and missionaries."

Dr. Paul M. Lindberg of the Augustana Theological Seminary, Rock Island, Ill., formerly director of the Service to Refugees in Germany, spoke at the Fellowship dinner Tuesday evening. Describing the material, moral, and spiritual wreckage in Europe, he gave assurance that, "The cross is still standing over the wrecks of time. Lutheran World Action is the symbol of the fact that the cross is still there."

Hamma Divinity School graduate Gerald E. Currens was ordained at the Monday evening session. He will join his parents as missionary in Liberia, West Africa. The ordination sermon was preached by the Rev. Paul S. Recher, New Castle, father of Mr. Currens.

A NEW CORPORATION, Lutherwald, Inc., was established by action of the synod to hold title to, manage and operate Camp Lutherwald, new synodical camp on South Twin Lake near Howe, Indiana. A 10-year plan to build an assembly hall, administration building, and additional cabins and cottages was adopted. Members of the new board are Synod President F. M. Hane, Pastors V. L. Yohe, O. H. Friedmann, G. W.

...tte, and Laymen Ben Van Matre, Ver-... Snoup, and Ernest Lembke.

...ficers of synod re-elected were: Dr. ... Keck, Richmond, vice president; Dr. G. C. Goering, Logansport, secretary; Mr. John F. Holaday, Richmond, treasurer. Dr. Hanes, whose term of office continues, presided at the convention.

...g Chief Visits Smallest Tribe

By H. BRENT SCHAEFFER

Dr. Fry addresses Mississippi Synod on world refugees. Every parish has a pastor. All officers were re-elected

PRESIDENT FRANKLIN CLARK FRY was the ...cial representative at the convention of ... Mississippi Synod, smallest of the con...uent bodies of the church. It marked the ...t time a ULCA president had paid a visit ...this synod.

Sessions were held on May 8-10 at St. ...ul's Latvian Church, Senatobia, Miss. ...is is a congregation of displaced persons ...m the Baltic who have found homes in ...s area. The Latvian ladies served three ...eals each day to delegates and visitors in ... spacious parish building, which is a for...r colonial mansion. Pastor Paul Kirsons ...ves as leader and advisor for scores of ...tvian families scattered over a wide area.

A RECORDING was made of Dr. Fry's ad...ess on world refugees by Clyde Smith, of ...urel. It was replayed for the children of ... Senatobia public school the following ...orning. Dr. Fry also spoke to the synod ...out the affairs of the church throughout ... world.

All officers were re-elected. President is the Rev. H. A. Wolff, Laurel; secretary, the Rev. O. M. Morgan, Burns; treasurer, George Mori, Jackson.

The next convention of synod will be in July 1952 at Providence Church, Burns.

With certain reservations the synod voted to affiliate with the Lutheridge Assembly, Arden, N. C. Southern institutions were represented by Superintendent T. C. Rohrbaugh of the Lutheran Orphan Home, Salem, Virginia.

MRS. F. R. EPTING reported synod second among all ULCA synods in percentage of subscriptions to THE LUTHERAN. Treasurer Mori reported that 25 per cent of the 1951 benevolence had already been paid, and Director Tulloss reported 55 per cent of Lutheran World Action funds paid in thus far.

Every parish in the synod is now being served by a regular or supply pastor, the president reported. Prospects for a most successful year in 1951 are excellent.

"THE EARLY CHURCH was blessed with some great preachers. But the fact that Christianity spread over that hard Roman world like a forest fire was due, not so much to great preachers, as to the personal testimony of ordinary men and women who went out to tell their friends the amazing difference that knowing Jesus Christ had made in their own lives. To this day it is true that one of the most effective ways of winning men and women to Christ is through personal testimony."—CLOVIS G. CHAPPELL in *When the Church Was Young* (Abingdon-Cokesbury)

HOME MISSIONS:

Pace Stepped Up in Home Mission Development

Old "One-new-church-every-two weeks" record has been replaced with current organization of "Six-new-congregations-in-three-weeks"

SOMEONE'S BEEN *ecclesia-plantanda-ing* recently! During one recent three-week period the United Lutheran Church has been increased by no less than six new mission congregations! This new pace of six new churches in three weeks is considerably faster than the pace of a-church-every-two-weeks set during the 1949-50 biennium and reported at Des Moines by the Board of American Missions.

With the exception of three of the missions, the new churches weren't concentrated in any area. In fact, no two were in the same state. States represented in this new growth are Washington, Oregon, Minnesota, Wisconsin, Pennsylvania, and British Columbia.

Heaviest concentration was the Pacific Synod's "triplets," born into the United Lutheran Church the same day—April 22. Simultaneously, although many hundreds of miles away, another new church was coming into existence in Bloomington Township, Minn. Earlier, new missions had been organized in Muskego, Wis., and Clifton Heights, Pennsylvania.

IN SPOKANE, WASH., Lutherans under the leadership of Mission Pastor David C. Getzendaner organized Messiah Church in a gymnasium of a new public school. The pastor and people in this community have been working toward organization ever since the mission developer arrived on the field last June following his graduation from Northwestern Seminary. No less than 74 persons attended the first official service on Oc 1, 1950.

IN SALEM, ORE., when Mission Develop Homer Berner arrived in South Village la October, the only place of worship availab was a vacant bakery-grocery building rentir for $100 a month. Here, 91 persons turne out for the first service Dec. 3, 1950. Th Sunday school reported an initial enrol ment of 42. Even optimistic Pastor Bern hadn't anticipated such a crowd, had o dered only 60 steel chairs for the first Su day. A hurried search of the neighborhoc made possible the seating of everyone.

IN VANCOUVER, BRITISH COLUMBIA, effor in establishing a mission began as far bac as 1943, when thousands of families move into the Vancouver-Portland area as w workers. The National Lutheran Counc developed a temporary mission in the M Laughlin Heights area, served it until 19 when the entire area was seen to be d veloping into a permanent residential cor

Last March, the Board of American Missions took action to discontinue its monthly ECCLESIA PLANTANDA *as a Church-wide publication and to make it instead a house organ "designed to inform and assist home mission pastors with their problems . . ." This board thereby became the first to conform to the desire of the Church Papers Committee to have only one church paper (see* THE LUTHERAN, *May 9). This week,* THE LUTHERAN *inaugurates a section in its* NEWS OF THE CHURCHES *on the planning and organization of new mission congregations, major objectives of the Board of American Missions.*

Vancouver's confirmation class

nity. The NLC's division of American ssions thereupon assigned the mission to Pacific Synod. Although the population nover is as high as 50 per cent at times, cific Synod officials are convinced that hin two years the adjustment to pernent residential basis will be made. Meanile, members of the new Immanuel urch meet in a community center.

Synod (Pacific) officials compiled intering statistics for the first eventful Sunday: 3 persons attended the three organizanal services; Messiah Church received 82 nfirmed charter members, 53 non-conned members; Good Shepherd Church reved 136 baptized members, 85 of whom re confirmed; Immanuel Church's baptized figure was 100, 75 confirmed members on its charter list.

A total of $1,054.86 was realized in the collective offerings. Under the suggestion of Synodical Stewardship Secretary Max Gehlhar, the entire synod joined in the festivities by showering the "baby" congregations with greeting cards, many of which contained dollar bills for new building funds.

In a dilemma over "which service shall I attend," Pacific Synod President Lawrence Steinhoff visited the Salem and Vancouver services via tape recording, spoke in person at the third service.

The "triplets'" futures look bright, too. Each mission is located in a growing area of their cities; *each boasts 100 per cent subscriptions to* THE LUTHERAN among the

These 249 persons attended mission organization in Muskego, Wisconsin, last month

Pastor David Getzendaner and 12 councilmen at new Spokane, Wash., mission

membership. In the case of Messiah, the congregation plans a 50-50 budget (for current expenses and benevolences) within three years. The Sunday school is already on such a budget. A similar 50-50 plan is in effect at Immanuel Church, also.

Nor is Pacific Synod resting on its laurels! With 13 missions organized on the territory in the past decade, plans are underway for establishing three more for organization before the Seattle convention of the ULCA.

Bloomington, Minnesota

The same day as the birth of the Pacific Synod triplets, a new Northwest Synod congregation became a reality in Bloomington Township, Minn. Organizing Pastor Rodney V. Hansen, together with Synod President Paul E. Bishop and Richfield (Minn.) Pastor Harold T. Rasmussen (member of the Board of American Missions) received 155 baptized members, including 86 confirme members, on the charter roll. An organiz tion-day offering of $977 was received. F the time being, the congregation worshi in a theater (*see cut bottom of page 37*).

Muskego, Wisconsin

It was only last August that now-famou Northwest Synod Mission Developer Dwig Shelhart arrived in the Little Muskego Lak section of Minnesota to begin surveying th field for a new ULCA mission. Nearly 1,0 homes were contacted by Pastor Shelhar who discovered the community to be 38 p cent Lutheran, 41 per cent Roman Catholi and 21 per cent "others." Nearly 34 p cent of the community was unchurched, a though maintaining token relationships wi congregations as far distant as Milwauke

By the end of September, Pastor Shelha had persuaded local municipal officials

61 charter members joined St. Mark's, Clifton Heights, Pa., April 1

Salemites (Ore.) worship in a store

. the town hall for church services, nted 104 people at an initial meeting for erested people. At the first service of the group (Oct. 29), 236 turned out. Sun- school was begun with 62 youngsters. March, the group had received instruction utheran doctrine and practices, had held first business meeting to name nine coun- nen. Of this group of laymen, two had er belonged to any church before; de- ninations represented were two former lsbyterians, Evangelical Lutheran Church, angelical and Reformed, Methodist, and man Catholic.

Formal organization of Bethel Church s effected April 8; 245 attended. Offering the lot and building fund totaled $1,550. One of the adults received on organiza- nal day was "Grandma" Cramer (*see cut ove, right*), 80-year-older, baptized on ganization day.

Since organization, average attendance at morning service has approached 135; h 91 considered average for vespers. tal funds received since the first service ve approximated $3,600. Weekly current ense pledges amount to nearly $99; be- volent pledges total $54 each Sunday. Wil- m Dion, who graduated this month from rthwestern Seminary, will assumed his ties June 1.

Clifton Heights, Pennsylvania

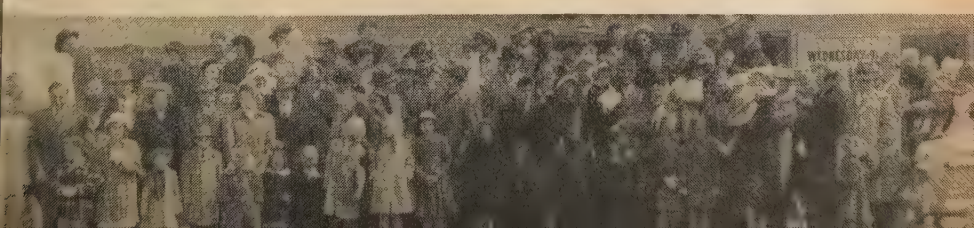
The newest mission (St. Mark's) in the inisterium of Pennsylvania is in Clifton Heights, just outside Philadelphia, where for several years Mrs. Robert Wilson has been conducting a Sunday school with an eye toward eventually starting a Lutheran congregation. Last June, through co-operation of Philadelphia Seminary, services were begun; in December, the Rev. George Ammon, staff secretary of the Parish and Church School Board, served as supply and began the work of organization.

Grandma Cramer and Missionary Shelhart

Interest increased so that by April 1, Pastor Ammon, Ministerium President Emil E. Fischer, Ministerium Missionary Superintendent Roy Winters conducted the organization of the new mission (*see cut opposite*). The congregation has called the Rev. Luther A. Grüver, former pastor of St. Paul's Church, Easton, Pa.

As this story was being prepared, news of at least two more new mission congregations having been organized, arrived on the editors' desks: St. Mark's Church, Southwest Miami, Fla. (*see page 31, Florida Synod report*), was organized April 15. Two weeks later, Faith Church, Jefferson, Ind., was organized (*see page 32, Indiana Synod news*). Details and pictures of these new congregations will be published in an early issue.

Bloomington Lutherans gave $977



PEOPLE

CHAPLAIN WHARTON
. . . California installation

Wharton Installed

At a special service conducted in the chapel of the California Lutheran Hospital in Los Angeles, the Rev. Paul C. Wharton, ULCA pastor, was installed as resident chaplain of the California Lutheran Hospitals in Los Angeles and Santa Monica.

Chaplain Wharton accepted the call to the Lutheran Welfare Council of Southern California and was assigned by that organization to his new post.

An agreement has been reached between the California Lutheran Hospital Society and the Lutheran Welfare Council concerning many phases of this new and important development in Southern California Lutheranism. Future plans include extension of services, establishment of training clinics for Lutheran pastors who are interested in improving their technique in dealing with shut-ins and sick persons.

Dr. Frederick A. Smith, executive secretary of the LWC, performed the installation.

One Out of 8,354

Grand Prize Winner of "Grit" magazine's nationwide contest for Small Town America's most charming child is a Lutheran, winsome nine-year-old Mae Horne, daughter of Mr. and Mrs. Harold Horne, of Mount

WINSOME WINNER
. . . little Mae Horne

Wolf, Pa. The Hornes are members of Windsor Park congregation near York.

Hollywood Stars Joan Crawford and Larry Parks selected Mae's picture (*see cut above*) as winner among nearly 9,000 entries.

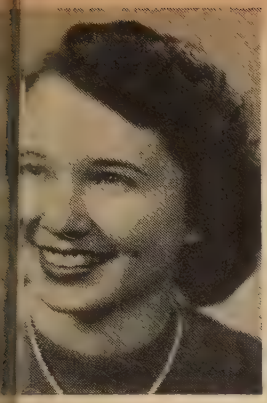
Kern to South America

The Rev. Fred W. Kern, pastor of Salem Church, Fremont, Nebr., has been appointed to the staff of the National Lutheran Council and, as his first assignment, will go to Caracas, Ven zuela, to gather informati among Lutherans who ha moved to that country fr European countries.

The Kern family will r side temporarily in Aust Texas, until final arrang ments have been complet for his arrival in Sou America. Pastor Kern e pects to begin his duti sometime in September, f lowing a meeting of L theran World Federation o ficials in Brazil early th month. Purpose of th meeting is to determine sp cific status of the Luther church in South Americ The National Lutheran Council is expected to o ganize its new Division South American Work t following month.

A native Texan. Past Kern is a graduate of Wa ner College and Philadelph Seminary, being graduat from the latter in '27. F

PASTOR KERN
. . . to Caracas



GWENDOLYN WITT
to Gettysburg Seminary

ng ordination that fall, ccepted a call to Re- ner Church in Houston, s, where he served un- 6.

1936 he organized and me pastor of First rch, Austin, Texas, and ed until he entered the ed forces as chaplain. ased from the army lain's corps in '46, he epted the Fremont, r., call.

hern Beauty

When Newberry College cted its May Queen it ied a Lutheran, Mathilde er (*see* THE LUTHERAN, *23*). The student body he South Carolina school named three senior at- lants who are Lutherans. n addition to Betty ek, senior attendants ed were: Gwendolyn t, of Lake City, Florida *cut above*), and Sara- n Nichols (*see cut next*), of Batesburg, S. C. Gwen, daughter of Mr. Mrs. Wilbur T. Witt, is recipient of a Church

Who Goes Where

Below are names and calls of 63 more seminarians who were graduated from four of the United Lutheran Church's nine theological seminaries earlier this month. A similar list of graduates of Hamma, Saskatoon, Northwestern and Philadelphia seminaries was printed in last week's LUTHERAN.

CHICAGO SEMINARY

Name:	Called to:
William L. Bell	Mendon, Ill.
John S. Bremer	Elgin, Ill.
Walter E. Brown	Ruthton, Minn.
Carroll L. Charles	Jonesboro, Ill.
William A. Diehl	Skokie, Ill.
Sidney E. Jorgensen	Shennington, Wis.
Ronald H. Lind	East St. Louis, Ill.
Clyde R. McCormack	Postgraduate study
John P. Petersen	Chicago, Ill.
Delno M. Sahs	LaGrange, Ill.
Irl Schahrer	Bluffs, Ill.
Milton L. Whitney	Warrensville, Ill.

GETTYSBURG SEMINARY

Edward J. Alexis	Call pending
Robert M. Arentz	Millville, Pa.
Donald B. Beal	Cliffside Park, N. J.
David E. Bomboy	Stoystown, Pa.
Dale S. Bringman	Harrisburg, Pa.
Joseph F. Callahan	Buffalo, N. Y.
Carl E. Ehrhart	Ill. Training School, St. Charles, Ill.
Donald R. Gallion	Oakland, Md.
John M. Grissinger, Jr.	Shepherdstown, W. Va.
John W. Hanks	Darlington Parish, Pa.
Harold L. Hebel	Frenchville, Pa.
John R. Houser, Jr.	Manteno (Ill.) Hospital
Robert E. Kromer	Erie, Pa.
Charles L. Lady	Stewartstown, Pa.
Paul F. Luebbe	Latrobe, Pa.
Clifford R. Miller	Port Royal, Pa.
Fuad N. Nucho	Palestine
Charles W. Reider	Portage, Pa.
William J. Rinaca	Lebanon, Pa.
William A. Rowen	Buffalo, N. Y.
Samuel W. Schmitthenner	India (BFM-ULCA)
Franklin G. Senger, III	Mt. Jackson, Va.
George C. Serbe, Jr.	Bellwood, Pa.

(Continued on page 40)

GETTYSBURG SEMINARY (continued)

Name:	Called to:
Paul A. Slifer	Liberia (BFM-ULCA)
George E. Stauffer	York, Pa.
John L. Strube	
Kenneth S. Swanson	Howard, Pa.
Augustus V. Tietbohl	Philadelphia, Pa.
Richard L. Tome	Johnstown, Pa.
William N. Wenger	
Edwin C. Wentz	Japan (BFM-ULCA)
Ira J. Wilson, Jr.	Harrisburg, Pa.
William J. Yingling	Lovettsville, Va.
(Miss) Helen Derrick (M.A. degree)	

SOUTHERN SEMINARY

James R. Crumley	Greenville, Tenn.
Guy C. Cruse	Gold Hill, N. C.
Raymond E. Davis, Jr.	Board of Foreign Missions
Hubert A. Dunlap	Gilbert, S. C.
William R. Hartman	Savannah, Ga.
William E. Kinser	Martinsville, Va.
Corley R. Lineberger	Maiden, N. C.
Hubert C. Linn	Call pending
Robert E. Meynardie	Board of Foreign Missions
Thurmond C. Plexico	Salisbury, N. C.
Harold E. Rhoads	Salisbury, N. C.
Ernest W. Ridenhour	Statesville, N. C.
Harry H. Robinson	Belmont, N. C.
Jasper J. Smith	Salisbury, N. C.

WATERLOO SEMINARY

William J. Giller	Guelph-Shantz Station, Ont.
Robert B. Langen	Call pending
Albert A. Lorch	Call pending
Walter C. Ohrt	Ridgeway, Ont.

SARA ANN NICHOLS
Newberry Senior attendan

Fellowship worth $300 fro the United Lutheran Church's Board of Educa tion. She plans to enter Ge tysburg Seminary this Se tember after a four-ye stay at Newberry that fou her active in several religio organizations on the campu (She was president of R deemer Luther League, vi president of the Newber Lutheran Student Assoc tion, a member of the Ne berry College Singers a the YWCA. She also serv on the staff of the Newber *Indian* and *The Newberria*

Non-Lutherans electe senior attendants to M Suber's court included: Fa Mitchum, Newberry, S. C and Sara Carole Owens fro Aiken, S. C.

This is the chancel of the "L tle Chapel" recently co pleted and dedicated by p ministerial students at Ne berry College. The buildi will be open for daily medi tion and prayer (see cut o posite)

Newberry Fraternity Constructs "Little Chapel"

members of Newberry College's pre-ministerial fraternity, Theta Sigma Eta, recently com- d work on converting an old college canteen into this "Little Chapel." Since CHEY funds directed toward the college's first need, a library, the students decided to build their own el until a more permanent structure could be constructed. Friends donated lumber, congre- ns and individuals gave furnishings thereby drastically cutting down on construction costs

NEW YORK

hing Ground Broken for New Unit

ONG ISLAND—Ground was broken last th for erection of an educational build- at Messiah Church, Flushing, by Dr. C. White and Pastor T. H. Ressler, who rts that the building will cost $25,000 will be ready for use in September.

hairman of the ground-breaking cere- ay was Frederic Siemers. The earth was ed by Attorney Carston H. Ludder, ve in the organization of the congrega- . (It was on his front porch that the gregation first met in May 1924.)

. WILLIAM BENSON, who graduates this ng from Philadelphia Seminary, has been ed to Christ Church, Islip Terrace.

THE REV. JOHN L. DEPAPP was installed tor of St. Peter's Church, Greenport, on y 6 by Pastor King. The Rev. William Heil preached the sermon.

EPIPHANY CHURCH, Laurelton, has ded- ed a chimes' amplification system for its cr.

OHN E. CHRIST, JR., a member of St. hen's Church, Hicksville, has graduated m Hamma Divinity School and has won a fellowship from Hartford Seminary for a year's graduate work.

ST. JAMES' CHURCH, Ozone Park, celebrated its 30th anniversary last month. Speakers included: Dr. R. H. Gerberding, Dr. Frederick Knubel, Pastors C. Leighton King, Eugene Kreider, William Bennett.

RICHARD H. WEISKOTTEN

NORTH CAROLINA

Fry to Address State's Commencement

DR. FRANKLIN CLARK FRY, ULCA president will be baccalaureate speaker on June 10 at North Carolina State College's massive (seats 12,000) coliseum.

The movement to get Dr. Fry in Raleigh began last April. Certain officials who were present from State were asking about the possibility of securing the ULC president before they got out of Hickory. (They had heard Dr. Fry's address at the inauguration of Dr. Cromer as president of Lenoir Rhyne College.)

The U.S. State Department has informed Dr. Voigt R. Cromer of Lenoir Rhyne College: "Your broadcast of Jan. 28, 1951 on the Columbia Broadcasting System program

Seminary Personnel Breaks Ground for New Library

Participating in the groundbreaking for the new library for Chicago Seminary (see "The Luthera May 9) are left to right: President Armin G. Weng, the Rev. Millard H. Stiles, Seminarians Car Charles and William Thoresen, Illinois Synod President Harmon J. McGuire, Miss Alice Dag Dr. Joseph Sittler, Dr. H. Grady Davis, the Rev. B. Korte, and Dr. Robert H. Fischer

'Church of the Air' was beamed overseas by the Voice of America on Feb. 11. The program was broadcast in separate transmissions to Europe, Latin America and the Far East."

HAROLD KRAUSS, president of the North Carolina Brotherhood, was invited to speak to the Brotherhoods of the Allentown Conference of the Ministerium of Pennsylvania talking on "What Makes the N. C. Brotherhood Click?" Later he spoke on "The Churchman and His Government."

THE REV. WILLIAM P. GERBERDING has accepted a call to St. Matthew's, Kings Mountain. Formerly he served Holy Trinity, St. Paul, Minn. He will begin his work June 1.

Reports from everywhere indicate "The United Lutheran Hour," the Southern radio network series, is being widely acclaimed. Many requests for message copy have already been received.

PASTOR J. W. COBB of Cherryville uses his recorder to record the Sunday morning se ice and takes it to shut-ins during the we

LENOIR RHYNE COLLEGE received w publicity when it sponsored the *Camel C avan* on a nationwide radio hook-up May The program, held in the new Commun Center, originated over WHKY, Hickory

Latest CHEY report from North Caro (as of March 16) reveals $386,120 pledged . . . $210,275.83 paid.

THE NEW $30,000 ADDITION to Beth Church, West Hickory, was begun with cornerstone laying April 8. Also dedica were pews, pew fronts, and memorial w dows. Participants included Synod Presid F. L. Conrad, Pastors G. Dwight Conr M. L. Stirewalt, Jr., J. T. Lackey, Hugo Dressler, R. M. Carpenter, Laymen Alt Barger, Glen Shoaf, and E. E. Whisnant

ROSCOE B. FISH

PACIFIC LUTHERAN
THEOLOGICAL SEMINARY

OHIO

oungdahl Praises Boy Scouting

OLUMBUS—"We teach our boys to kill, scouting teaches them to live." In these ds from a one-time Eagle Scout who was killed in World War II, Minnesota Gov- r Luther W. Youngdahl appraised the Scout contribution to the problems of world when he addressed a three-state io, Kentucky, West Virginia) Protestant ference on Boy Scouting at Dayton. The ustana Synod layman went on to tell the leaders, "We need to teach our youth to live. It is not enough to teach them e smart. We need to strengthen our al forces. That's why the Church's role couting is so important, why the churches l to take the leadership." Also appearing he program was Dr. Paul E. Scherer of York.

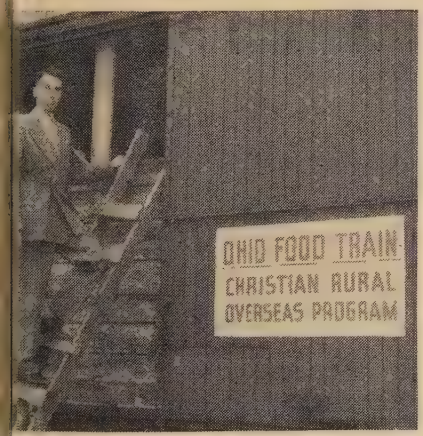
THE TUSCARAWAS HILLS, Ohio's Little zerland, is the five-congregation Stone Creek parish, with the Rev. Ralph H. Ebert, pastor. The congregations range in size from 34 to 89 communing members, but all have met their benevolence goals during the last 10 years, some for 18 years. All have met their 1951 LWA goals already, last year Salem Church paying 207 per cent.

Grace Church, West Carrollton, celebrated its 75th anniversary this month. On May 20 the Rev. H. C. Ter Vehn, former pastor, spoke; later, a reception for members received during the present pastorate was highlighted by an organ recital by Miss Maryanne Grant, a daughter of the congregation.

ST. LUKE'S, Cuyahoga Falls, dedicated its first unit May 20. Participating were Pastor Nevin B. Stover, Dr. Fred C. Wiegman, and Synod President George Miley. The new building has a chapel to seat 259, and classrooms for a Sunday school of 300.

BEFORE MAY 6 offerings Lutheran World Action receipts in Ohio were double over the same time in 1950, reports synodical Director John G. Gensel. $35,000 of the $107,000 quota for 1951 was in the hands of synodical Treasurer George L. Rinkliff by that time. E. RUDOLPH WALBORN

3,000 Bushels of Corn



or David Scharf, of St. Paris, Ohio, takes look at 3,000 bushels of corn gathered unhis direction in Champaign County during nt CROP drive. Three-fourths of the gift overseas relief came from three townships hich members of Zion and Zirkle congreons reside. Two freight cars carried the to the East Coast, where it was processed meal and syrup for shipment overseas

PENNSYLVANIA

CP Synod Conducts Rural Institutes

HARRISBURG—Rural institutes in each of the four conferences of synod (held last month) were attended by 175 pastors. The program featured Dr. William Mather, professor at Pennsylvania State College; the Rev. E. E. Bieber, pastor at Springtown; and the Rev. Theodore Schiefele, professor at Thiel College.

As a result of the rural survey of the synod, conducted by Dr. Mather and Pastor Schiefele, and as findings of the discussions in the institute, the following facts and conclusions were listed.

1) Open country churches: 37 per cent have less than 100 members; another 43 per cent have less than 200 mmbers.

2) Our program of activity and literature point toward the problems of the urban

church although 68 per cent of our churches are rural.

3) Young people's and men's work are declining in our synod, even though we have more of each group in the country than in the city.

4) In 44 per cent of the rural churches only one room is available for their programs. There is very little equipment for recreation or aids to religious education available in rural areas.

5) Synod might well sponsor a program of parsonage and church improvement.

6) There are as many persons for whom rural pastors are responsible as there are in the care of urban pastors.

7) Rural pastors are paid less than urban pastors and receive less recognition from the church-at-large.

Institutes were held at Jacob Church, Elysburg; Christ Church, Casebeer; St. Luke's Church, Schaefferstown; and St. John's Church, Abbottstown.

STUDENTS in college and seminary have been invited to participate in two projects sponsored in the synod by the Committee on Synodical Social Missions: STUDENT SUMMER SERVICE and STUDENTS-IN-INDUSTRY. In the latter students will be employed in big industries of Johnstown area as laborers working in typical employee situations. Steel mills, refractories, and mines have consented to accept students who will receive standard wages for their work.

The students working in industries will live in the same building, probably the Johnstown YMCA, and will hold seminars several times each week to compare experiences and to hear leaders in the field of management and labor speak on their work.

"THE GOLDEN AGE CLUB," a church-sponsored social club for persons 60 or more years of age at Christ Church, Harrisburg, has grown from 12 persons at the first meeting last November to 40. The club meets bi-weekly in the parish house of Christ Church the first and third Wednesdays, 1:30 to 4:00 o'clock.

GEORGE E. WHETSTONE

PENNSYLVANIA

Synod Obtains 4,000 New Reade

PITTSBURGH—In the recent campaign f THE LUTHERAN nearly 4,000 subscriptio were received throughout the Pittsbur Synod. Trinity Church, Latrobe, headed t list with 346 subscriptions.

The fourth season of the Pastors' Po graduate School of synod will be held Thiel College, June 25-July 13. Dr. Otto Bostrom, Hamma Divinity School, will tea in the field of theology; Dr. H. Grady Dav Chicago Seminary, will teach homiletics.

This venture in providing inspirational ar educational advantages to the pastor has m with splendid success. It is carried out full co-operation with the four eastern sem naries. While all the courses given are of standard for which credit may be secure provided all the conditions are fully m yet but with few exceptions, the pasto have done the work purely on the refresh and inspirational basis. The attendance h averaged 27. The cost of the school has be met partly by synodical scholarships. T plan of the school permits each pastor

Zelienople Addition Dedicated

Dedicated May 6 by ULCA Secretary Eppling Reinartz is this new addition to the C People's Home at Zelienople, Pa. This is fourth addition at the home, will provide roo for 30 guests and a chapel for Seaman Men rial congregation which uses facilities

nue his parish work on a limited basis.

A NUMBER of churchwomen in synod will leaving their household duties for a few ys to attend the second annual Missionary at Camp Lutherlyn. Miss Frances singer, promotional secretary of the LCA-Women's Missionary Society, will nduct mission workshops.

THREE HUNDRED church councilmen and ymen attended stewardship workshops in eensburg. Zeb Trexler, associate secre- y of stewardship for the ULCA, con- cted the workshop.

It was no idle talk with Miss Lois Patter- n, nor was it a small gift when, at the ner table back in 1938, she handed a five- llar bill to the matron of the Zelienople d People's Home and said, "This is for a apel here at the Home."

Thirteen years later this gift had grown o such proportions as to have erected not ly a chapel but also additional rooms for e care of the aged and infirm. Up until is time a portion of the dining room of the me was given for the chapel. Early this nth the Chapel Wing (*see cut page 44*) s dedicated. Dr. F. Eppling Reinartz, LCA secretary, delivered the dedicatory mon. LUTHER E. FACKLER

VIRGINIA

anoke Lutheran Wins U. S. Contest

ROANOKE—A 16-year-old miss, Jeanne ann Dickinson, member of St. Mark's urch, Roanoke, recently won first prize 4,000 scholarship) in the annual Amer- n Legion Oratorical Contest, in competi- n with high school students from all sec- ns of the United States. And she did it e hard way.

Because of a misunderstanding about adlines for registering for the contest, anne had to condense months of competi- n into about five weeks. In rapid succes- n, she rose as champion of local, area, ne, state, and sectional contests to arrive the finals in Richmond, Va., April 15. r strongest competition came from an- her Lutheran, Ronald Hagen, son of a

JEANNE MANN DICKINSON
. . . best U.S. school orator

German Lutheran immigrant now residing in Richmond Hill, Long Island.

She was the first Virginian to win the national contest, was the first girl in the contest's 14 years to gain top spot. She plans to study two years at Roanoke's Hollins

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College, then wind up with dramatic training at Pittsburgh's Carnegie Tech. Her eventual goal—Broadway ("ever since I can remember, I've wanted to act"). Catechized and confirmed by St. Mark's Pastor J. Edgar Stockman, Jeanne is active in her Sunday school and Luther League.

APRIL 29-MAY 6 was Rededication Week at First Church, Norfolk (Dr. Luther W. Strickler pastor since 1926). Dr. F. Eppling Reinartz, secretary of the ULCA, delivered the dedicatory sermon April 29, spoke again in the afternoon at the Tidewater Lutheran Rally, in which the pastors and congregations of Newport News and Portsmouth participated. The next Sunday, the 21st anniversary of the congregation's occupancy of their stone church (*see cut*) Dr. R. Homer Anderson was guest preacher.

By Rededication Day many new installations and decorations had been made which in 1930 when the building was erected, were omitted in order to avoid a greater indebtedness. (The debt was $94,000 when the first service was held in the new building.) Since 1944, when the congregation became debt free, funds have been accumulated for the "completion program."

The new installations included an exquisitely hand-carved oak reredos trimmed with gold-leaf and delicately tinted polychroming. Its pinnacles pierce the lower part of a memorial window, depicting Christ stepping forth triumphantly from the tomb. In the center of the reredos hangs a great dossal curtain of rich blue velvet, with orphreys of gold and red velvet. On the chancel walls two decorative columns bear symbols of the twelve apostles. Bronze altarware was designed by Rambusch. The chancel floor is of Tennessee marble.

Four new colorfully stained glass memorial windows have been installed in the clerestory and in the south transept. Still others are in the process of preparation. Theme of the windows is "The Living Christ" or "Christ Living Through His Church Today."

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WISCONSIN

Synodical Treasurer Has Good News

TREASURER WALTER O. HELWIG felt quite elated with the response of the congregations during the first three months of 1951 when the quarterly goal for general benevolence was $105,000. *There was only a $219.56 budget deficiency!*

OVER 350 YOUNG PEOPLE attended the Pine Lake Rally held at Atonement Church Racine.

VOL. 1, NO. 1 of *The Northwestern Lu*

n has made its appearance. This is a nt theological journal with articles and ok reviews.

The Parish Education Committee has arranged to have board secretaries present their work at the summer camps. Dr. Earl Rudisill will attend the Central Conference camp; the Rev. Lawrence Reese, the Sunday School Camp at Pine Lake. Director George Ammon, of the Audio-Visual Aids Department will visit many synod churches during the last half of September.

THE REV. G. WILLIAM GENSZLER, Wisnsin Dells, has accepted the call to become stor of First United Church, Sheboygan, cceeding the Rev. George B. McCreary, w stewardship secretary of the synod.

PINE LAKE CAMP will have a rustic chapel signed by Pastor "Bill" Genszler that will situated on top of the hill.

THE REV. ARTHUR R. TINGLEY has acpted a call of Resurrection Church, Green ay.

ST. JOHN'S CHURCH, ELKHORN, is building addition to their church.

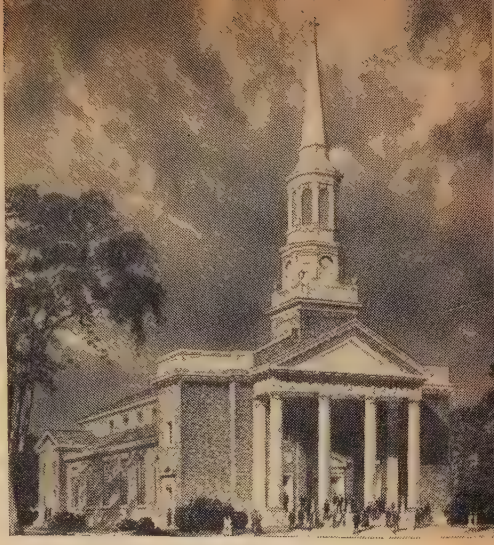
Borrowing is always a lot of trouble, especially since you have to make return. That's the way they feel at Montfort, where Pastor John Gerberding borrowed some pews, which must now be taken back to the owners. "We need 18 pews, 9 to 10 feet long." Anybody with that many pews is asked to contact Pastor Gerberding.

NATIONAL LUTHERAN COUNCIL Vespers ill be held in Superior Sunday evenings is summer.

LUTHER MEMORIAL CHURCH, MADISON, ill be host for the Wisconsin Sunday School ssociation convention Sept. 6-7.

Graduation and ordination have helped l a number of vacancies in Wisconsin urches. They are: the Rev. Paul Clement, Mt. Olive, Mukwonago; the Rev. Jerome ckson, assistant pastor, St. Matthew's, auwatosa; the Rev. Frederick Marks, Calary, Two Rivers; the Rev. Kenneth Wieg, rector of religious education and youth tivities, Luther Memorial, Madison; and e Rev. Emerson Jury, as mission organizer, ppleton.

CHARLES A. PULS



Gettysburg's $525,000 Chapel

Ground was broken earlier this month (May 13) for Gettysburg College's $525,000 chapel. Participating were President Henry W. A. Hanson and Richard C. Wetzel (Reading, Pa.), chairman of the building committee.

The colonial-type chapel will accommodate the entire 1,200-person student body in the nave and gallery. The divided chancel choir stalls will seat the 60-member a cappella choir.

The front entrance of the new structure will be protected from the weather by a stone-columned portico surmounted by a tower and spire in which will be placed a set of chimes.

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DECEASED

Mrs. John Henry Harms

Mrs. Sarah Wheeler Harms, widow of the late Dr. John Henry Harms, died May 9 in a Lynchburg (Va.) hospital. She was 75.

Born July 28, 1875 in Newberry, S. C., she served with her husband when he was president of Newberry College and later when he became pastor of Holy Communion Church, Philadelphia.

Surviving are two daughters, Mrs. Walter C. Beasley, of Lynchburg, Va., and Mrs. John E. Slaughter, Jr., of Louisville, Ky., a sister, four grandchildren, and two great-grandchildren.

The funeral service was conducted in Holy Trinity Church, Lynchburg, May 10, by the Rev. Marshall Mauney.

CHANGES OF PASTORATE

CANADA SYNOD

BUEHLOW, ARTHUR F. From Guelph-Shantz Station parish, Ont. To Trinity Church, New Hamburg, Ont.

CENTRAL PENNSYLVANIA SYNOD

COLESTOCK, EMMERT G. From Zion Church, Enola, Pa. To St. John's Church, Mercersburg, Pa. 8 Linden Ave.

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WANTED
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HEIKKINEN, J. W. From Suomi Synod. To Gettysburg Seminary, professor. 314 Springs Ave., Gettysburg.

HILNER, HOWARD K. From Zion Church, Meyersdale, Pa. To chaplain at Veterans Administration Hospital, Coatesville, Pa.

PETERMAN, C. WAYNE. From Mt. Calvary Church, Erie, Pa. To Zion Church, Sunbury, Pa., assistant pastor. 15 S. Fifth St.

RUDY, CHARLES E. From St. James' Church, Ashland, Pa. Retirement. c/o Mrs. J. R. Lauchs, 1427 Van Steffy Ave., Wyomissing, Pa.

SCHUMACHER, VERLE C. From Aurora parish, W. Va. To Centerville Church, Centerville, Pa. Address: Dickinson.

SENFT, RODERIC N. From Fayetteville parish, Pa. To Jennerstown parish, Jennerstown, Pa. Box 21.

WALBORN, GEORGE M. From NLC, Division of American Missions. To Zion Church, Newville, Pa. 61 S. High St.

WEAVER, J. BRUCE. From Grace Church, River Edge, N. J. To St. Paul parish, York Co., Pa. 190 Merion Rd., York.

FLORIDA

HOLL, ADAM J. From Grace Church, Lakeland, Fla. Retirement. Lake View, Keystone Heights, Fla.

NORDSIEK, PAUL K. From Redeemer Church, Aurora, Ill. To St. Mark's Church, Jacksonville, Fla. Hendricks Ave. at London Place.

SUESSMANN, LOUIS C. From Church of Our Saviour, Cresskill, N. J. To Church of the Resurrection, Daytona Beach, Fla. 433 N. Ridgewood Ave.

INDIANA

HOENSTINE, JOHN S. From Bellwood parish, Pa. To Grace Church, Gary, Ind. 1348 W. Fifth Ave.

YOUNT, A. K. From Mt. Tabor parish, Middlebrook, Va. To St. Paul's Church, Lyonsville, Ind. R 4, Connersville.

KENTUCKY

WERTS, DAY B. From St. Mark's Church, Newport, Ky. To chaplain at Fort Thomas Veterans Administration Hospital, Fort Thomas, Ky. Qtrs. No. 42.

MARYLAND

REHMEYER, LOUIS H. From Immanuel Church, Manchester, Md. Retirement. 236 S. West St., York, Pa.

MICHIGAN

ERT, MAX B. From St. Mark's Church, uuuque, Ia. To Luther Memorial Church, Detroit, Mich. 5829 Harrell St.

LIGHTNER A. From Trinity Church, urlington, Ia. To Lutheran Charities Organization, Detroit, Mich. 484 E. Grand lvd.

INISTERIUM OF PENNSYLVANIA

VIS, ROBERT C. From Trinity Church, ottsville, Pa., associate pastor. To Tower ity-Reinerton parish, Pa. 449 E. Grand ve., Tower City.

CKERT, KENNETH F. To Zion Church, eacock, Pa. 55 W. Main St.

VER, LUTHER A. From St. Paul's Church, aston, Pa. To Clifton Heights, Pa., for oard of American Missions. 126 Church t.

KO, JOHN P. From Philadelphia Seminary, student. To Quakake parish, Quakake, Pa.

NEW JERSEY

UDERMAN, ALBERT P. From St. Paul's hurch, Teaneck, N. J. To Board of Publication, editor. 1228 Spruce St., Philadelphia, Pa.

NEW YORK

BORN, JOHN B. From Resurrection hurch, Buffalo, N. Y., assistant pastor. o St. Paul's Church, Pittsford, N. Y. 28 incoln Ave.

PITTSBURGH SYNOD

OLL, HAROLD S. From Smicksburg parish, a. To Rural Valley parish, Pa. Main St., ox 234, Rural Valley.

Z, LESTER M. From Holy Trinity Church, eaver, Pa. To Emanuel Church, Bellevue, Pittsburgh, Pa. 214 Richbarn St.

WILSON, GUY M. From Ringgold parish, Pa. to Fork's parish, Leechburg, Pa. RFD 1.

ULC CALENDAR

JUNE

1. Annual Meeting, Women's Auxiliary, Philadelphia Seminary.
2. Annual Meeting, Thiel Women's Club. Thiel College, Greenville, Pa.
5- 8. Canada Synod. St. Peter's Church, Preston, Ontario
16-17. Luther League Convention. Florida Synod. Camp Emanuel, Groveland
19-20. Board of Education. Washington, D. C.
19-20. Board of Foreign Missions. Church House, New York City
19-21. LL Convention. Virginia Synod. Marion College, Marion
20-22. LL Convention, Kentucky-Tennessee Synod. St. Mark's Church, Louisville
21-25. Icelandic Synod. Lundar Church, Lundar, Manitoba, Canada
25-27. Parish and Church School Board. Muhlenberg Building, Philadelphia
26-27. Women's Missionary Society Convention, Western Canada Synod. Trinity Church, Saskatoon, Sask.
26-29. Western Canada Synod. Lutheran College and Seminary, Saskatoon, Sask.
27. WMS Convention. Nova Scotia Synod. St. John's Church, Mahone Bay
27-28. Board of American Missions. Hotel New Yorker, New York City

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In Conclusion . . . . . .

ANDREI GROMYKO'S idea of good oratory is to call the British cannibals, the Americans criminal warmongers and the French bloodthirsty pirates. The result of such tirades at the Big Four foreign ministers conference in Paris has been to produce disorder and cause adjournment of meetings without accomplishment.

United Nations sessions are often marked by similar outrageous charges. Delegates who are normally polite and highly civilized have become so distrustful of one another that they snarl like caged animals.

THIS ATMOSPHERE OF INSULT and disagreement is probably a symptom of world unrest which exists everywhere. Americans might feel more virtuous if we did not know that in the halls of congress and even in the White House there is sometimes a resort to the same kind of ill-tempered outburst. High officials have been known to use language for which a small boy would get his mouth washed out with soap.

Maybe such talk really represents honest feeling. People do distrust one another. The nervous tension of today's living makes them irritable. It's even possible that Mr. Gromyko really thinks the British are cannibals!

The soft answer which turns away wrath is not always truthful. We remember clearly that some Japanese were muttering polite phrases in Washington and bowing courteously to our officials while Pearl Harbor was being bombed by their planes. That kind of diplomacy deserves to be thrown out, too.

An old definition says that a diplomat is "a man sent abroad to lie for his country." But something new has been added. Some countries seem to send their envo out to make ridiculous accusations and stir up trouble. We've seen peace confe ences end in such a spirit of bitterne that the delegates were ready to sta punching one another.

We cannot hope to find a friendly s lution to the world's problems in an a mosphere of discord. Insulting langua and hate-filled phrases can lead to wa but hardly to peace.

It might not do much good to inscril over the door of the UN the words of S Paul, "Let all evil speaking be put aw and be ye kind to one another, tende hearted, forgiving one another." Son people would just sneer.

BUT FOR A CHRISTIAN nation, or for ar nation which claims to live by a dece code of ethics, there's no other recours We must continue to be friendly even t ward those who show no desire to r ciprocate. If we ever succeed in overcor ing tensions and strained internation relations, it will be on the basis of kin ness and a forgiving spirit.

Until there's mutual understanding ar good will among nations, there's r chance for real peace. Threats of massi destruction may delay the start of actu war, but when men have hatred in the hearts they're really at war already.

Maybe one day the Russian delega will begin a speech with the words, "De Friends." This will be so unusual th everyone else will immediately becon suspicious. Better yet, maybe one day n tions will stop behaving like small bo with chips on their shoulders. Mayl they'll begin to act as if they'd *like* to l friends. Then there'll be hope for wor peace.

—ALBERT P. STAUDERMAN

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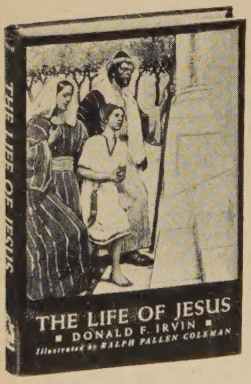

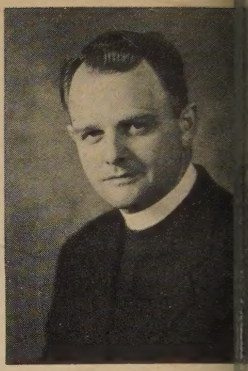

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